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THE CHURCHMAN.

Vol. X.—No. 28. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. Whole Number 496.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, SEPTEMBER 19, 1840. BY JAMES A. SPARKS, 124 FULTON-ST. { Terms—$3 00 per annum—IN ADVANCE.

POETRY.

For the Churchman.

THE PROMISED LAND.

" They thought scorn of that pleasant land, and gave no credence unto his word."
Psalm cvi. 24.

Scorn of that pleasant land!
That place of crystal founts, and palmy shade,
Where the vine tendrils in the soft air played,
By wandering zephyrs fanned,
Where cooling waters mid the verdant hills,
Gushed in a thousand rills;

That land of sunny skies—
Of flowers and fruits luxuriant—where the bee
On tireless wing, to every fragrant tree
Seeking its nectar hies—
That land of corn and wine, that place of rest
The dews of heaven had blessed;

Turned they once more to thee,
Oppressing Egypt? asked they yet again
The tyrant's heavy yoke—the galling chain
Of bitter slavery?
The life of bondsmen, and their nameless graves—
Meet sepulchre for slaves?

Had they forgotten now
The heavenly manna from the hand of God?
The rock from whence the prophet's smiting rod
Bade the clear waters flow?
The cloud-wrapt height of Sinai—when His word
That trembling prophet heard?

And did they doubt the hand
That led them safely through the parted sea?
And could they ask a surer guide than He
Unto the promised land?
He who the fiery pillar rear'd, to bless
In the dark wilderness?

Read thou *thyself*, O man!
In their eventful story—far away
Lies the bright region of eternal day;
Yet through thy little span,
Thou would'st resign a world with glory rife,
For the *short dream* of life.

For often *thou* dost turn,
Like those of old, from Canaan's heavenly shore,
And seek the grovelling joys of earth once more,
And where *her* altars burn,
Bow down in homage—yielding unto dust,
Thy heart's unholy trust.

Thou too dost turn away
From the bright goal before thee, and pursue
Some fleeting shadow that must cheat thy view—
Some idol, which decay
Must stamp with ruin—till the light
Of heaven eludes thy sight. M. N. M.

A GUIDE TO THE CHURCH.

No 2.

On the Nature, Design, and Constitution of the Christian Church, considered as a visible Society.

To understand the nature and design of the Christian Church, we must consider the world at large as lying in wickedness; and, consequently, in a state of condemnation before God. Out of this wicked society, of which all men are by nature born members, God has been pleased to call men into another society, very different from it; the object of which is to minister to their salvation, by so purifying them from the corruptions of a fallen world, that they may not be condemned with it. This society, sometimes called the *Church of Christ*, because Christ purchased it with his blood; sometimes his *kingdom*, because he is the king and governor of it; was set up in opposition to that kingdom of this world, which has Satan for its prince. Into this society, or kingdom, persons are admitted by baptism; which is the seal conveying to them an assurance of their future inheritance: by the *regular* application of which, they are sanctified or set apart from the rest of the world, as the peculiar property of the Holy Spirit. Having then, in consequence of their being born anew of the Holy Spirit in baptism, professedly withdrawn themselves from the service of the prince of this world, and entered into that of the living God, they become entitled to those privileges, which the King, into whose service they are entered, has purchased for his subjects.

Whilst therefore those who, in their natural condition, are strangers from the covenant of promise; living without hope and without God in the world; those who have been translated from the world into the Church; may thereby be considered as delivered from the powers of darkness, and become heirs with Christ of an eternal kingdom.

The privileges to which the members of the Church are entitled, namely, pardon of sin, and eternal life, having been purchased by Jesus Christ; the Church must of necessity be a society of *his forming*. For no man can take upon himself to form a Church; in other words, to call men of the world, and by incorporating them into a certain society, thereby to invest them with Gospel privileges, for this plain reason: because no man can ensure to the members of a society of his own framing, those privileges which he has it not in his power to confer. Every thing, therefore, in this matter, must be done in the name, and by commission from Christ; because Christ is the fulfiller of that divine engagement, by which alone man is delivered from condemnation with the world, and placed in a state of acceptance with God.

Now nothing can be more obvious to common sense, than that no man can engage for what he is not in a condition to perform, unless particular circumstances authorize him so to do. On the other hand, an engagement entered into on the behalf of another, can be binding only upon the party, by virtue of a commission received for that purpose. The application of these two self-evident positions sufficiently point out the difference between those who have received a commission from the Head of the Church, to administer the affairs of his spiritual kingdom, and those who have not.

If it be admitted, then, that the Church is a society; as such it must be possessed of power necessary to its own preservation. It must have its rules and orders; and consequently its governors, to carry those rules and orders into effect. Without such a provision for order and government, no society can subsist.

That such a power was left with the Church by its divine Founder, is to be proved from the commission, by which the governors of it received authority to admit members into the Church, and to exclude them from it, according to the qualification or disqualification of the respective parties. And that this power comprehended under it every exertion of authority necessary to the regulation of the society committed to their management, we conclude, (to avoid multiplying proof upon a subject that speaks for itself,) from St. Paul's charge to his disciples, that they should "obey them that had the rule over them, and submit themselves;" from the consideration, that their spiritual governors "watched for their souls." Heb. xiii. 17.

Moreover, as there are differences of administrations and diversities of operations to be performed in the Church, there must be persons regularly appointed to the discharge of the several offices, necessary to the well-being of the society to which they belong. But a regular appointment of offices pre-supposes a power lodged somewhere, to determine upon the qualification of the undertaking parties; for if individuals are left to settle this matter for themselves, the society will not only be worse served for the time being; (the most self-sufficient men being, generally speaking, the least qualified to discharge the office they undertake;) but, what is a still further consideration, the disorder consequent upon an indiscriminate exercise of public functions, must ultimately terminate in the dissolution of that society, where such confusion prevails.

But the Church being a society of which Christ is the head, from whom alone all the benefits belonging to it are derived, the appointment of the governors, together with the rules and orders by which this society is to be managed and directed, must originate with, and receive its sanction from him. For man, merely as man, can claim no rule over his fellow-creatures. Government, therefore, whether in Church or state, must look to that supreme Disposer, from whom all power is derived; by whose authority alone the validity of its exertions can be established. The reason of the thing, in this case, we shall find upon inquiry to be confirmed by the history of facts.

When our Saviour, after his resurrection, proceeded to the regular establishment of his Church upon earth, he appointed the eleven principal disciples, or Apostles as they are called by way of distinction, to meet him in a mountain in Galilee, for the purpose of delivering his commission and directions to them on that subject. "Then the eleven disciples (we read) went away into Galilee, into a mountain, where Jesus had apppointed them. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach (or make disciples in) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world." Matt. xxviii. 18.

It is to be observed, that our Saviour's disciples at this time exceeded the number of five hundred. After his resurrection, St. Paul tells us, that "he was seen of above five hundred brethren at once." But our Saviour did not deliver the commission for administering the sacraments of his Church to his disciples at large, but only to his eleven Apostles; and to them not by accident, but, it should seem, by *express design*; and in consequence of a particular appointment to meet him for that purpose.

Now the granting a commission manifestly implies, that none but those to whom it has been delivered, have authority to act in that business for which the commission has been granted. Was it otherwise, the commission would be an useless form. Christ, therefore, by making choice only of *eleven* out of the whole *number* of his disciples, intended, it is presumed, that the business which he authorized them to do, should not be performed by every one that might think proper to take upon him to execute it.

It is to be remarked further, that the tenor of the commission delivered to the Apostles seems purposely calculated to provide against, and thereby to render unnecessary, all *self-constituted* authority in the Church. "As my Father has sent me," said Christ, "so send I you," &c. According to the common import of which words, as well as the received sense of them in the Catholic Church, our Saviour is to be understood as if he had said, "with the same power and authority that my Father sent me into the world, to constitute and govern my Church, I send you and your successors, for the further advancement of the same divine purpose; and lo! my Spirit shall accompany the regular administration of the office to the end of the world. As therefore, in consequence of the mission which I have received from my Father I send you, so, by virtue of the mission received from me, you have authority to send others, for the purpose of carrying on, and perpetuating, the plan which I have set on foot in the world, by a regular administration of the affairs of my kingdom, to the end of time."

But, it may be said, although this commission, delivered to the Apostles, stamps a distinction upon their character, and evidently invests them with a particular office and authority; yet it does not furnish sufficient light, by which to determine the precise constitution of the Christian Church. It certainly does not; and was there no other light vouchsafed to us on this subject, we should not speak so decidedly upon it, as we now feel ourselves authorized to do.

But, perhaps, more information may be expected in this case than the Bible was designed to furnish. Divine revelation, it is to be observed, was not meant to gratify the curiosity, but to furnish information sufficient to establish the faith and govern the practice of the Christian professor. It is not to be supposed, that in the short history given by the Apostles, one thousandth part of the doctrine, or instruction, delivered by our Saviour to his disciples, could be recorded. St. John makes use of a strong expression, where he says, that "if all things which Jesus did should be written, every one, the world itself could not contain the books that should be written;" thereby giving us to understand, that the histories written by the Apostles furnish but a very short abstract of our Saviour's life and conversation; by no means sufficient to qualify the reader to form a minute and circumstantial judgment, with respect to any particular transaction recorded.

Upon the subject before us, for instance, we have no information but what is derived from the mere recital of the fact, that our Saviour did, after his resurrection, deliver a commission to his eleven disciples, relative to the government of his Church. The manner in which this commission was to be carried into effect, is to be ascertained by the subsequent practice of the Apostles; which doubtless conformed to the direction they had received from their divine Master. For it is not to be supposed that our Saviour would fail to accompany the delivery of so important a commission, with all the information necessary for the parties intrusted with it. Indeed, it should seem as if this was one of the principal objects our Saviour had in view, in remaining so long upon earth after his resurrection; since we are expressly told, that he employed that time, in speaking of the things "*pertaining to the kingdom of God.*" Acts i. 3. If the Apostles have not recorded the directions which accompanied the delivery of their commission, we are not from thence warranted to conclude that no directions were given; but, that they were judged unnecessary to be particularized; for this reason, it may be, because the government of the Christian Church was to correspond with that of the Jewish. For the Jewish and Christian Church are to be considered, not so much different establishments, as two editions, if we may so say, of the same Church of God, the former constituting as it were the ground plan, upon which the latter has been built.

Indeed, as the economy of man's salvation forms one complete whole, it is but to be expected that there should be an uniformity in its several parts: although the modern Christian, by confining his attention to one particular part of the divine dispensation, is thereby unqualified to trace the resemblance between them.

If God then thought proper, himself, to regulate the service of the Jewish Church, by the express appointment of those who were to bear office in it, it is reasonable to suppose, that he would adopt a similar plan in the Christian Church. Nor is it to be imagined, that he who did all things with regularity and order; who in his own person paid a delicate regard to the ordinances of the old dispensation, which were to be done away; should leave the affairs of his new Church only in an irregular and disorderly condition.

The history of the Christian Church proves, that he has not done so; it being taken for granted, that the practice of the Apostles, in the execution of their commission, will be admitted as authority sufficient to establish this fact. The Apostles, we are told, did not enter upon the discharge of their commission, till they had received the promise of the Father in the gift of the Holy Ghost. "They were commanded to tarry in Jerusalem till they were indued with power from on high." Luke xxiv. 49. What form of government, therefore, the Apostles agreed to establish in the Church, if not expressly communicated to them by Christ in person, must be considered as established under the direction of the Holy Spirit.

Thus, apostolical practice, with respect to the government of the Church, well ascertained, must in this matter be equivalent to apostolical precept with respect to the doctrine of it; because the Holy Spirit, by whom the Apostles were directed, and whose office it was to teach them all things necessary to the well-being of the Christian Church, would not lead them into error in one case more than in the other.

What that form of government was, we shall be at no loss to determine, if we are disposed to inquire fairly into the subject. Indeed, the constitution of the Christian Church, as established by the Apostles, may be considered to be sufficiently notorious, from their writings, to render particular proof on the subject unnecessary.

CHRIST CHURCH, RALEIGH.

At a special meeting of the Vestry of Christ's Church, Raleigh, held on the 13th day of June, 1840, a letter of resignation from the Rev. Dr. Freeman, the Rector of the church, was read in the following words:

Dear Brethren,—Believing that the time has fully come when I can no longer hope to be substantially useful to the people of my charge, I feel it to be my duty to tender to you, as I hereby do, my resignation as Rector of Christ's Church: and I beg that you will accept the same, as it is offered in the spirit of good will and brotherly love.

With many thanks for past kindnesses, and with heartfelt wishes and earnest prayers for the future prosperity both temporal and spiritual of yourselves and the congregation which you represent,

I am, brethren, respectfully and affectionately, your friend and servant,

Geo. W. Freeman.

To the Wardens and Vestry of Christ's Church, Raleigh.

June 18th, 1840.

And accompanying the said letter of resignation (to be read in case the Vestry should ask for the reasons which had induced the resignation) was a paper in the following words:

Should it be inquired by the Wardens and Vestry of Christ's Church, on what grounds the Rector has come to the conclusion that he can no longer hope to be generally useful to the congregation comprising his present charge, he would in all kindness, but frankly, submit the following reply:

That it is essential to the usefulness of one sustaining the relation of Pastor to a Christian flock, that the members of his communion as a body, and himself, should "be of one mind" in regard, at least, to the more important matters of faith and practice, the Rector supposes will not be denied. The pastor and his flock, maintaining and acting under *different*, especially *opposite* views of Christian doctrine and Christian duty, it is easy to see that the respect entertained for him, and consequently his influence for good, must be greatly circumscribed. Instruction, reproof, warning, upon those points on which they differ, will be thrown away—nay, will probably be trampled under foot; and he who offers them may soon become an object of dislike, if not of scorn and insult. Nor will there be hope of better success in his ministrations to that interesting class which the Christian minister habitually regards as "the hope of the flock"—the young and rising generation. The prevailing sentiments and practice of their seniors in the Church, will, with them, almost always outweigh the precept of their minister, and he can never open his lips in instruction to them upon any of those contested points, however important he may view them, with the least hope of effect. His office, as an authoritative instructor in righteousness, has virtually come to an end.

And it is much in this situation that the Rector of Christ's Church finds himself placed now at the close of the eleventh year of his ministry in that Church. He and a large portion of the communicants of his charge, including a large majority of the Wardens and Vestry, are directly at issue upon a subject which he sincerely believes to be intimately connected with the interest of vital religion among them—that of Christians indulging in worldy amusements.

When he first took charge of the congregation, and for several, perhaps FIVE years afterwards, such a thing as a communicant's attending a theatre, a public ball, or even a private dancing party, was scarcely known among them, nor was there a voice heard in approbation of such a practice. Indeed it is believed that the sense of the great majority, if not of the whole communion, was strong and decisive against it. That the Rector was of the same opinion with his flock upon the subject, the whole tenor of his teachings both public and private, from the beginning of his ministrations, has abundantly borne witness, and for FIVE years he was happy in the belief that he and his brethren of the communion were, in respect to the matter in question, "of one heart and one soul."

Since that period, however, a change has come over the congregation, a new spirit has arisen, and the Pastor and his flock are no longer "of one mind." Successively, the questions have been virtually raised and more or less discussed between the congregation and their minister: 1st, Whether communicants of the Church, consistently with the solemn vows which are upon them, and their sacred character as "temples of the Holy Ghost," as "members of Christ, children of God, and inheritors of the kingdom of heaven," may give at their own houses, or attend at the houses of others, those worldly entertainments, commonly called dancing parties; and 2d, whether they may with like consistency attend public places of worldly amusements, such as Theatres, Circuses, and Balls.

On both these questions the Rector has constantly, and he trusts conscientiously, yet affectionately, maintained the negative. Notwithstanding his frequently expressed opinions, however, and in spite of his most strenuous efforts to procure from his people what he deemed a right decision, and to establish a wholesome practice upon these points, the *former* question, it would seem, and he supposes will be admitted, has for some time past been by the *general voice*, as indicated by the general *practice*, decided in the *affirmative*. While the *latter*, although pending the former, it seemed to be conceded that it was by no means to be sustained, has since found numerous practical supporters, and more recently has in like manner with the other seemed to be affirmatively settled.

Thus are these two questions decided, at least by the general practice of the communicants, in direct contrariety to the known opinions, and the solemn public and private teaching, of their minister.

Under these circumstances, there having been no change of sentiment on the part of the Rector, it still being his honest and decided belief that the practice thus established, if persevered in, will be ultimately destructive of all vital religion in the congregation, and being deprived by these decisions, as he thinks, of all reasonable hope of further benefiting materially the people of his charge, especially the young, to whom he has been accustomed to look with most confidence of hope, he has felt it to be his duty, and indeed the only consistent course left for him to pursue, to retire, if permitted, from his most difficult post, and give place to some other person who, by the blessing of God, may be more successful in engaging the affections of the congregation, and inspiring them with respect and confidence in him, as a wise and judicious pastor, and a safe spiritual guide.

Geo. W. Freeman.

Raleigh, June 18th, 1840.

And thereupon on motion it was resolved, that the said resignation be accepted, to take effect at the expiration of the current year of the pastor's eagagement.

And it was also resolved, that a committee be appointed by the senior warden to consider of and report proper resolutions, &c. on the occasion, to the vestry, at an adjourned meeting, te be held on the 25th of said month.

And at the adjourned meeting, Messrs. Badger and Bryan, the committee so appointed, submitted the following report—which, with the preamble and resolutions accompanying the same, was adopted by the Vestry:

The Committee having read the paper drawn up by the Rev. Dr. Freeman, and containing the reasons which induced his resignation, tendered and accepted at the last meeting of the vestry, think it due to themselves, to the Vestry, and to the congregation, to submit some observations thereupon, before offering the resolutions which accompany this report.

The Committee believe that there are many things in the conduct of life, about which religion gives us "no positive precept," in reference to which there is "room for difference of opinion," and on which every member of the Church has a right to form his own judgment, and is not justly liable to condemnation for it by those who embrace an opposite opinion. Amongst these things "are certain diversions and a certain degree of intercourse with general society, about the lawfulness or unlawfulness of which, there not only does, but *may reasonably* exist that sort of difference in opinion which prevailed among the Jewish converts as to the Mosaic rites, or amongst the Gentiles as to meat offered to idols." In regard to these, he that partaketh hath no right to despise him that scruples to partake; nor hath he that entertains the scruple a right to judge him that partaketh. Every man, indeed, should be *fully persuaded* in his own mind, lest his conscience condemn him in that which his practice alloweth—but beyond this, in regard to these things, there is, in our view, no positive and obligatory precep[illegible] In regard to them therefore *no man* has a rig[illegible] to require of another, as a point of religi[illegible] duty, conformity with his opinion or his practice. If he can establish by argument the justness of his opinion, or reasonableness of his practice, he will have achieved the victory of truth over error, but he can have no right to supply by authority the defectiveness of his proof. We believe that "to inveigh in general terms against public assemblies, and amusements sanctioned by society, as if all toleration of them were positive evidence of a worldly spirit" and "as if a practice necessarily became unchristian because it had public opinion in its favor," "is neither just nor practically useful;" that it is "to confound things indifferent in themselves, with things wrong in themselves," and to erect out of an allowable difference of opinion on subjects left unsettled by positive precept, "a sort of party distinction" in the Church, whereby "the union among brethren who have one common interest is dissolved, and the friendly collision which would be beneficial to "both parties is exchanged for an injurious opposition."

With these views (held we believe by a large majority of the congregation) we and others, exercising an undoubted right to decide for ourselves those matters which have not been settled for us, have adopted the opinion that "those entertainments commonly called dancing parties" are *in themselves* innocent and allowable, and hence we have attended them at the houses of our friends, and have given them at our own. We have thought that if Christians in St. Paul's time were at liberty, when bidden, to attend feasts at the houses of avowed idolaters, it cannot be in itself wrong, in our day, to attend or give feasts, with, or to, friends and acquaintances who are at the least nominal Christians, and certainly neither professed idolaters nor atheists. As this privilege of attending such feasts in the apostles' day was not restricted to those from which dancing was banished, so we conceive that their lawfulness now is not affected by the presence or absence of that amusement.

We have been aware that our Rector entertained different views; we have regretted that he did, but we freely accorded to him the same right of judgment which we claimed for ourselves, and never for a moment supposed that such difference of opinion formed any barrier against Christian communion, or kindly intercourse, or mutual respect. We felt sure that no man had a right to demand uniformity of opinion or practice in matters not determined by Christianity; and that the relation of pastor and people did not involve the surrender on the part of the latter of all freedom of thought, and the adoption of any rule of conduct, merely because he deemed it proper and necessary to prescribe it. If we are wrong in this, then the Gospel, so far from having delivered us from that body of ceremonial observances which the Jews found intolerable, and given us some freedom of thought and action in regard to matters of mere expediency, (that is, of matters not determined by the Gospel,) has in effect left us liable to the imposition of a ritual for all the intercourse of life as strict, minute and burdensome as that of the Jews, without its permanence, its limitations, its uniformity, or its divine original. To submit to divine appointments with implicit obedience is the part of true wisdom, for of them we are sure the reason is the highest and best, whether it be known to us or not; but the opinions of men can justly command assent only so far as they *appear* to be supported by adequate reasons. To give to these opinions the force of laws, would have an effect upon the pastor no less injurious than upon the congregation; and if all right of inquiry, of private judgment, be denied to the congregation, it seems a very useless proceeding to put the Scriptures into their hands with directions to examine—to try the doctrines they hear—to search the Scriptures for their guidance in the path of duty. Yielding to others the same freedom we claim for ourselves, we had supposed the difference of opinion which has obtained between the Rector and the congregation furnished no ground of separation, and we were greatly surprised when we first learned that he thought otherwise.

With regard to "Public Balls, Circuses, and Theatres," we are not aware that the congregation *generally*, has determined any thing as to their propriety or expediency, at least anything in favor of the two last named; but whatever may be our individual opinion respecting them, we claim no right to enforce its adoption on others. These, with the dancing parties, we conceive to belong to a debateable subject, on which difference of opinion by no means argues difference of principle. That abstaining cannot be justly viewed as betokening "affectation of righteousness overmuch," nor participation as proof of "slavery to the world and a love of pleasure in place ot love to God."

If therefore the decision by general practice be as the Rector supposes, it would furnish no necessary ground of separation, unless it can be shown that no opinion or practice of the congregation should ever be avowed or followed, when in opposition to "the known opinion and solemn public and private teaching of their minister;" or in other words, that any matter on which the Rector deems it his duty to deliver a solemn and official opinion, at once ceases to be a subject of discussion and inquiry, and by force of his opinion becomes a point of faith, or an obligatory rule of conduct.

This proposition, we are sure that the Rector will not in terms maintain, and yet it seems to us that the reasons given for resigning his situation do necessarily presuppose a duty no less extensive, of submission to and conformity of opinion and practice with the Rector, on the part of the congregation; to this we can never yield; to this we do not think the congregation will, or ought to yield.

Shortly then, we think the matters referred to in Dr. Freeman's paper, are not things determined by the founder of our faith; that they belong to a large class of objects indifferent in themselves, involving mere questions of expediency, in regard to which it is an error "to attempt to fix a definite limit of universal obligation," and by consequence that the differences adverted to by the Rector, furnish in themselves no just ground of interruption to full, affectionate, mutual, Christian intercourse and communion, and are only just cause of separation on account of the mistaken views (as we think) of the Rector in relation thereto.

But we claim no right to pass judgment on the Rector's opinions on these matters, nor to [illegible] ardly of him because he does not agree [illegible] with us; we doubt not his sincerity [illegible] ect his motives, we remember his vir[illegible] services; and having frankly stated [illegible] e entertain in common with the [illegible] e congregation, we recommend[illegible] the adoption of the accompany[illegible]

G. E. Badger,
J. H. Bryan.

June [illegible]

The R[illegible] e Rabric is the rule of decency an[illegible] he public worship of God to our Churc[illegible] ined by all the authority that God hath [illegible] d to men on earth, to or from which no[illegible] ght to be added, or diminished, of private [illegible] asy or composure, but entirely to be performed accordingly as it is prescribed by the authority of the Church.—*Rev. Sir George Wheler.*

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY,

At their Annual Meeting in June, 1840.

(Continued.)

The Committee on the Examination of Students reported as follows:

The Committee appointed for the Examination of the Students of the Theological Seminary, report:

That they entered on the duties assigned them according to the following arrangements: The Committee, consisting of nine members, were subdivided into three sections. Three were appointed to attend the first class; three the second; and an equal number to the third class. This plan of arrangement, it will be remembered, has been adopted for several years back.

It will be easily imagined, that where so many are examined, a great diversity not only of talent, but also the evidence of close application to study, or the contrary, will appear manifest. This was strikingly apparent at the present occasion. While quite a large proportion of the students, by the knowledge which they exhibited in the several departments of their theological studies, and by their readiness of answering satisfactorily most of the questions put to them, would be a credit and an honor to any similar institution; a few others appeared deficient in the accuracy of their answers.—Your Committee would wish, however, not to be considered as passing censure on the faithful and distinguished professors of this Seminary on account of any deficiency as just referred to; for it is well known, by the experience of ages every where, that no efforts on the part of instructors, be they ever so able and faithful, can in any case cause all the members of any one large class to be equally successful in learning, or science, or religious knowledge. Diversity of attainments, after all their labors, must be perceptible. And in the case of backward students, although, as in the present instance, some may be justly liable to the charge of neglect of study, yet others, and those, too, of very promising talents, being by nature timid and diffident, are often incapable of exhibiting at public examinations any gleamings of the brightness of that intellect which will one day shine forth in them.

The first class were examined thoroughly, and with great minuteness of detail, in a most interesting part of ecclesiastical history, viz., that part of it that is connected with, or illustrative of, the Reformation. That glorious event was reviewed as developed in the various circumstances, both on the European continent and in Great Britain.

This class was also most searchingly examined on Systematic Divinity. The topics on which the students were questioned were the following: The Existence of God; the Divinity of Jesus Christ; his Incarnation, Messiahship, Offices, Atonement, Intercession, Resurrection; the Personality, Divinity, Procession, and Offices of the Holy Ghost; the Rule of Faith; the Connection of the Old and New Testament; Original Sin; Necessity and Influence of Divine Grace; Justification by Faith; Infant Baptism; and the Eucharist.

On the second day the class were examined in Hebrew; the parts selected were the 3d, 6th, 7th and 8th chapters of the Book of Job. In this department, so indispensably necessary for every minister of our Church, considerable accuracy was manifested. A good foundation is thus laid for the acquirement of this highly important language, under the direction of the very distinguished professor in that department. Your Committee would express the ardent hope that a resolution of persevering in finishing what has been so nobly begun would be the full determination of every member of the class on leaving the Alma Mater, or rather the Sacra Mater, of his affections. This will be one sure means of shedding a lustre on her sacred enclosures afterwards.

On the third day the class were examined on the Nature, Ministry, and Polity of the Church, including the nature, generally, of the Church of God, and the requirement of his being worshipped by external rites, and of man's maintaining an external union with Him, with a special reference to the Christian Church, its Ministry and Polity.

Also, arguments in favor of Liturgical Worship; the History of the Book of Common Prayer; and a general outline of the Constitution of the American Church.

The examination in this department of study met the unqualified approbation of your Committee.

The Middle or Second Class were examined upon the Greek text of the Epistle to the Romans and Hebrews; on Church History, from the third to the twelfth century inclusive. They were examined in the Scriptures in the Hebrew, proving by their answers the ability and patient faithfulness of their professors.

The Third Class were examined on the first day in the Hebrew language on the first chapter of Genesis and twenty-one chapters of Isaiah; and also nine of the Psalms of David. The class was farther examined in Ecclesiastical History on the first two centuries.

On the second day the class was examined on several parts of the Gospel of St. John, and the first half of the Acts of the Apostles.

Edmond Barry,
Hugh Smith,
John Murray Forbes,
John Brown,
John Croes,
B. Dorr,
Isaac Pardee,
John Rodney,
William Shelton.

Resolved, That the Standing Committee take order for securing the use of the organ at present in the Chapel, or of some suitable instrument for the worship of the Seminary.

The Rev. Dr. M'Vickar submitted the following:

Inasmuch as by the resolution of last year no provisional appointment can be constitutionally made to supply the duties of the two vacant Professorships of Pastoral Theology and the Relations of Moral Science, &c.

Therefore, *Resolved*, That the cause of contributions for the endowment of the same be earnestly recommended to the members of the Church, in the hope that the same may be completed in the course of the ensuing academical year.

The Board adjourned to attend the Annual Commencement, and to meet, after the closing of the exercises, at St. Peter's Church.

(*To be concluded in our next.*)

Imperfect in original

COMMUNICATIONS.

For the Churchman.

CHILLINGWORTH AND TILLOTSON.

I find the following passages in a note to Archbishop Magee's laborious work on the Atonement and Sacrifice. They are an appropriate supplement to my late communications. After regretting, in the text, that he is compelled to condemn any of the opinions "of a prelate (Tillotson) whose great talents and virtues have combined to shed so bright a lustre on the annals of the English Church," the author adds: "So highly was Tillotson esteemed as a *writer* by the celebrated Locke, that in his treatise concerning reading and study for a gentleman, he specifically recommends the constant perusal of the works of that prelate, as a most useful exercise for the student who is desirous to acquire the talent of *perspicuity*. So very highly indeed did that most excellent judge of whatever is requisite to clearness of expression, rate the Archbishop's endowments in this particular, that he has joined with him but one other writer in the English language as exhibiting a just model for the acquisition of a perspicuous style. That writer is *Chillingworth*, whom he commends also for his attainments of yet higher value. 'Besides perspicuity,' he says, 'there must be also right reasoning; without which, perspicuity serves but to expose the speaker. And for the attaining of this, I should propose the constant reading of Chillingworth, who by his example will teach both perspicuity and the way of right reasoning *better than any book that I know*, and therefore will deserve to be read upon that account over and over again; not to say any thing of his argument.' Why I have so readily availed myself of the opportunity afforded by this honorable testimony of presenting Chillingworth to the more immediate notice of the student at *this* period, and in *this* country, will not be difficult, upon reflection, to discover. *Quere:* Are Tillotson and Chillingworth, and writers of that manly stamp, those with whom the youth of the present day are most solicitous to converse, for the improvement of their reasoning and their style?"* *Magee*, ii. 47, 48.

Proposed new book of homilies. Birch, in his life of Tillotson, mentions that the prelate, just before his advancement to the Archbishoprick, had formed "a design of a new book of homilies, which he communicated to Bishop Burnet and Bishop Patrick; *not with an intention to lay aside the book of homilies already established*, but to add a new one to that which we have had now near two hundred years. He thought that this was *not full enough*, and that it was, according to the state of things at the time in which it was composed, fitted chiefly to settle people's minds right with relation to the *Reformation*, and in opposition to *Popery;* and though such a work had been of great use to the nation, another book of homilies which should contain a full and plain account both of the doctrinal and practical parts of the Christian religion, and give a clear explanation of *every thing* relating to our holy faith, or to the conduct of our lives, was necessary chiefly for the instruction of the clergy, and might also be a family book for the general use of the nation." The work was to consist of sixty-two treatises, one for every Sunday in the year, and the remainder for ten holy days. On the several Sundays between Easter and Whitsuntide, the doctrine of Justification was to be explained, (as stated in a former essay,) and all that St. Paul had written on that head both to the Romans and the Galatians, was to be examined "and reconciled to what St. James wrote on the same subject." With regard to the expediency of increasing the number of homilies, divines, of course, will entertain different sentiments. It may be argued, however, with some plausibility on the one side, 1, that if the clergy and people in the Augustan age of English literature needed thirty-three homilies in addition to the innumerable sermons within their reach, chiefly to prevent their lapse to Popery, they could not, with any show of reason, have objected to a proposition whose charitable purpose was to furnish them with nearly double that number, in order to stay the growth of heresy and dissent, of unbelief and immorality; and, 2d., that if men of perverse minds will continue to resist the truth, misinterpreting and misapplying authoritative expositions, then the guardians of an "Established Church" are bound by the strongest considerations to protect its weaker members, giving them, if necessity so require, a homily *within* a homily. Cranmer and his associates were not inspired. It lay with their successors, therefore, either to alter, amend, or abolish what *they* set forth by authority, as expediency might suggest.† But whatever may be the strength of the argument on either side, it is perfectly clear that Archbishop Tillotson entertained no design of changing the creed of the Church of England. He intended only to enlarge upon and explain what was already written; and if his opponents are rash or unkind enough to insinuate the contrary, it is incumbent upon them to demonstrate, either from his life or writings, that he was unsound in the faith as maintained by the Church to which he belonged.

*The Necessary Doctrine and Erudition.** This work, a part of which was drawn up under the direction of Cranmer, was considered by Tillotson, as we have seen, on the point of Justification at least, a book of authority. The objection has been made, that at the time of its publication Cranmer was still a Romanist, holding all the doctrines peculiar to Rome with one exception, viz., the supremacy of the Pope. (See, among other writers of distinction, the Rev. Dr. Bowden, *2d Series of Letters*, p. 315.) That the objection, however, is without weight, might be made to appear from many considerations. Let the following *hints* suffice for the present, the limits of this essay not admitting of an extended discussion.

1. "Bishop Warburton," says the Bishop of Ohio, "does not make the denial of Transubstantiation, Papal Supremacy, &c., to have been the foundation of the Protestant reformation. Speaking of the doctrine of the redemption of mankind by Christ, he says, *this*, together with its consequent doctrine of *Justification by Faith alone*, were the great Gospel principles on which Protestantism was founded.† "The doctrine of Merit, and the doctrine of Duty," says the same author, in the language of Faber, "lie at the very root of the utterly irreconcilable differences between the lapsed Church of Rome, and the Reformed Church of England."

2. "It is well known, that a frequent correspondence on the most important matters of the Reformation was kept up between him (Cranmer) and the continental divines, especially Melancthon. The latter was particularly consulted on the subject of the *Articles*, and is known to have urged, for a model, the Confession of Augsburg. Hence the Articles of the English Church 'chiefly derive their origin from Lutheran formularies.'" *Charge*, p. 17.‡

3. The Confession of Augsburg was drawn up in 1530, thirteen years previously to the publication of the *Necessary Erudition.* "The spirited admonition," says Todd, on the subject of Predestination, "in the Necessary Erudition of a Christian man, may . . . be traced, I think, to the passage in the Elder [Augsburg] Confession." "Some popular instructions (says Archbishop Lawrence) were either published with permission [in England] or sanctioned by royal authority, which, with the exception of a few points only, breathed the spirit of Lutheranism. Of this, no one at all conversant with the subject can for a moment doubt, who examines with attention the contents of what were at the time denominated the *Bishop's Book*, and the *King's Book*, [the Necessary Erudition,] the two most important publications of the day. And, although in both these systems of faith, (for such avowedly they were,) some superstitious tenets may be discovered, which were afterwards rejected; yet little, if any thing, is to be found in either of them *materially different from what was subsequently established*, relative to any point with which my proposed inquiry is connected." *Bampton Lectures*, p. 14.

4. An examination of Burnet, Lawrence, and Todd, (to mention no more,) faithfully comparing the history of the first mentioned with the documents contained in the works of the others, must satisfy, I think, every ingenuous and unprejudiced mind, that from the year 1543 at least, the English Reformers were as sound on the subjects of *Faith* and *Justification* as at any subsequent period; and that in reference to these two points, the Homilies (first set forth in 1547) were in harmony at once with the sentiments of Melancthon and with those of Dr. Redmayn, which I have before mentioned were drawn up under the direction of Cranmer.

5. To the objection that in the treaties of 1536, 1537, and 1543, the doctrine of transubstantiation was recognized as scriptural by the English Reformers, it may be replied, that the Lutherans upheld the equally objectionable doctrine of consubstantiation; but that it would be absurd to argue from this circumstance, that in the Confession of Augsburg there was an acknowledgment of human merit, or a denial of the doctrine of Justification by Faith in a crucified Redeemer.

6. It is admitted, that in one passage of the "Erudition," (by whom composed, we are not informed,) certain works are said to be "meritorious towards the attaining of everlasting life." *Todd*, p. 39. In the portion composed by Redmayn, however, "our own worthiness (it is said) is utterly excluded." P. 35. And if we look at the context, we shall perceive that the works here spoken of are regarded as "of themselves unworthy." The word "meritorious," then, must signify *contributive*. In Rev. xxii. 14, we read that "blessed are they that do his commandments, that they may have *right* to the tree of life," &c. And in the Homily of Good Works, that "this is to be taken for a most true lesson taught by Christ's own mouth, that the works of the moral commandments of God be the *very works of Faith* which *lead* to the blessed life to come;" "that travelling continually (during this life) thus in keeping the commandments of God, (wherein standeth the pure, principal, and right honor of God, and which, wrought in faith, God hath ordained to be the right trade and PATHWAY UNTO HEAVEN,) you shall not fail, as Christ hath promised, to come to that blessed and everlasting life," &c. But the reflecting Churchman who believes in all this, does not the less believe in human demerit, or in the doctrine of Justification by grace through Faith.*

7. Burnet relates that when, in 1547, Cranmer "studied to gain upon Gardiner," "who was resolved to set himself at the head of the Popish party," the latter expressed the wish, that as the Archbishop had "concurred in setting forth the late King's Book of a Necessary Doctrine," "things might be left to rest there." He was not disposed to venture on "new changes." "In particular, he excepted to the Homily on Justification, which was thought to be of Cranmer's own composing; because justification was ascribed to Faith only, in which he thought charity had likewise its influence; and that without it Faith was dead, and a dead thing could not be the cause of Justification. But the Archbishop showed him his design in that was only to set forth the freedom of God's mercy, which, we relying on, had by that the application of it to ourselves; *not meaning that* JUSTIFYING FAITH WAS EVER WITHOUT CHARITY, for even Faith did not justify as a *meritorious* condition, but only as it was an instrument applying God's mercy to sinners." *Part* iii., *Supplement, anno* 1547.

The inference from the whole, then, is necessarily this: that the doctrine of Justification insisted upon in the "Erudition," was the "concurrent doctrine" of the Reformers; that Archbishop Tillotson, so far from being "in error," manifested his wisdom in referring to the book for authority on that point; and that the Bishop of Ohio has, like *Gardiner*, unhappily mistaken the meaning of some parts of the Homily of Salvation. Justifying Faith is not without charity. It is the instrument, that is, the medium by or through which justification *or* salvation is conveyed from Christ, and it proves itself to be a living, operative principle, by its fruits. And if the inquiry be made, what are we then to understand by the phrase, "we are justified by faith without the works of the law?" The answer may readily be returned in one short sentence of Chillingworth: "If we have respect to the proper *meritorious cause* of our Justification, we must not take Faith in that proposition for any *virtue* or *grace* inherent in us, but only for the proper and principal OBJECT thereof, *Jesus Christ and his merits*."†

Sept. 9, 1840. Melancthon.

* Tillotson, in his sermon on the "Efficacy, Usefulness, and Reasonableness of Divine Faith," remarks: "I know not how it comes to pass, whether through the artifice of the Popish party, who hate the light lest it should reprove them and make them manifest; or through the *ignorance* of too many *well-meaning* Protestants; I say, I know not how it comes to pass, but so it is, that every one that offers to give a *reasonable* account of his faith, and to establish religion upon rational principles, is presently branded for a *Socinian;* of which we have a sad instance in that *incomparable* person, *Mr. Chillingworth*, the glory of this age and nation, who for no other cause, that I know of, but his worthy and successful attempts to make the Christian religion reasonable, and to discover those firm and solid foundations upon which our faith is built, hath been requited with this *black* and *odious* character." Had Chillingworth lived in our age, he would have been branded in like manner, on account of his views of Justification. (See the "Charge," p. 156.) Among the lesser lights of the intellectual firmament at the present day may be descried an unpretending volume, which, although proceeding from the pen of one who in a certain diocese is regarded as a "self-constituted and irresponsible" editorial censor, appears to have had the sanction of some high in authority. In this a merited tribute is paid to such luminaries as Tillotson, Bull, Jeremy Taylor, &c., their sentiments on Justification to the contrary notwithstanding. "To what writers (says the author of the 'Walk about Zion,' quoting with approbation the 'Candid Examination,' *chap.* v.) is the Christian world so much indebted for learned expositions of doctrine and forcible persuasions to duty, as to Bull, Beveridge, Hall, Tillotson, Taylor, Seed, Secker, and Porteus?" "I would not wish to be understood as desirous of having one rest his belief solely upon human authority; but as we must, in many respects, be dependent upon this, where shall we go with greater confidence than to those who have been *most* distinguished for the ability with which they have supported and defended the revelation of God?" (N. B. Bishop Taylor has an admirable sermon on Justification, entitled "Fides Formata, or Faith working by Love." Had *he* lived in 1839–40, he might have taken a lesson from a zealous prelate, who says that "*Romanist* writers speak of a 'fides formata,' or formed faith, that is, a faith clothed in, or made perfect by all the fruits it should produce, and so justifying by its fruitfulness." *Charge*, p. 1. Bishop Taylor held with St. James, that "by works was faith made perfect.")

† In this country, the order for the reading of the homilies in churches is suspended, "until a revision of them may be conveniently made for the clearing of them, as well from obsolete words and phrases, as from the local references." It may be easily shown, however, that the power to revise is more comprehensive than these words would seem to imply. In the homily "of alms-deeds," &c., the books of Tobit and Ecclesiasticus are referred to as inspired, whereas, by the sixth article, they are excluded from those of the canon. This was, no doubt, an inadvertence on the part of the Reformers, who set forth the homilies several years before the articles were completed; but the ever-vigilant Dr. Miller, of Princeton, has not failed to make the most of it. *Presbyterianism truly primitive*, &c., p. 95. It would have been well if the Doctor had carefully read the sixth article before he asserted, that in the Church of England, and in the Episcopal Church *here*, large portions of the Apocryphal "are appealed to, as if they were *canonical* books." Princeton theology may suit some tastes; Princeton accuracy, nevertheless, is not proverbial.

* In the Churchman of August 8, it was stated that the first summary of Christian doctrine was published in 1537, and entitled the *Institution*, &c. This was an oversight. Certain Articles of Religion were "set out by the Convocation, and published by the king's authority" in 1536.

† Charge, p. 44. We are referred to Bishop W.'s *Doctrine of Grace*, but are not directed to page, chapter or book. The following passage makes no allusion to Transubstantiation or Papal Supremacy; the probability is, however, that it is identical with that upon which the Bishop of Ohio had his eye. "The redemption of mankind by the death of Christ, and the sacrifice of himself upon the Cross, together with its consequent doctrine of Justification by Faith [illegible], were the great Gospel principles on which [illegible]ism was founded, on the *first* general sep[illegible] the Church of Rome; *by some*, perhaps, [illegible] too far in their zeal for setting it at a mortal [illegible] the Popish doctrine of Merits; the [illegible]ritan schism amongst us being made on a pretence that the Church of England had not receded far enough from Rome." Again: "The confusions which ensued are well known; and no SMALL SHARE of them has been ascribed to this impious abuse of the doctrine of Justification by Faith alone; *first*, by *depreciating* morality, and then by *dispensing* with it." *B.* iii. *chap.* iii. p. 442, *London*, 1811. Let the reader turn to the *Divine Legation*, *B.* ix. *chap.* 3, and he will find that the Lord Bishop of Gloucester advocates a very different doctrine from that of the Bishop of Ohio; quite as diverse, indeed, as that of Bishop Bull and Bishop Horsley, who appear to be claimed as coadjutors by the author of the Charge. Pp. 51, 74.

‡ For what purpose does the Bishop of Ohio make this remark? He has Lawrence and Todd at his elbow, and yet, as it were, spurns the abundant materials furnished by them for elucidating the Articles, especially from the Augsburg Confession. This, to me, is altogether inexplicable.

* The late Bishop White, of Pennsylvania, did not deem it inexpedient to caution his readers against the disingenuousness of *Overton* in his reply to Dr. Daubeny, who quoted the "Erudition." *Comparative Views*, ii. 261. The Bishop of Ohio says that Bishop White's "cautions to the Church have a long time to live, and are full of wisdom." *Ordination Sermon, preached at Gambier, Oct. 26, 1839.*

† Eighth Sermon.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 19, 1840.

BISHOP CHASE AND JUBILEE COLLEGE.

The visit of Bishop Chase to our city promises to be productive of happy results. Wherever he preaches and wherever he goes, he enlists in his favor, or rather in favor of the cause which he pleads, the feelings of all who hear from his lips the story of his past sacrifices and his future hopes. The opportunity which is thus offered of founding for the Church an establishment in the West, the salutary influence of which in the cause of humanity and religion, will be felt for ages to come, is one to which our citizens ought not to be indifferent, and which many among them, conspicuous for their zeal in every good work, are already prepared to seize with alacrity, and turn to the best account.

With much fervor of feeling, and with a plainness of diction and manner which disclaims the ornaments of human learning, Bishop Chase forms and executes his plans of benevolence with the forecast and prudence of an intelligent and practical philanthropist. Those who have listened to his discourses on the subject which lies nearest his heart, must have been struck, we think, by the parallel at which he hinted, between the state of society in Asia, prior to the rise of Mahometanism, and that which prevails—or unless it meet its antidote is like to prevail—in the distant regions of the West. When large masses of men are sunk in a state of ignorance and barbarism, some daring impostor is sure to arise, who will mould them to his will. The rapidity with which thousands, degraded by their ignorance and ferocity almost to the level of the savage, have of late been carried away by the still increasing delusion of Mormonism, is but one among many proofs of the existence of tendencies in the distant population of the West which it is fearful to contemplate. It is mainly by the establishment of the institutions of religion and learning, that such tendencies are to be arrested; and every such effort as that which Bishop Chase is now prosecuting, is, to all human appearance, the means of saving thousands in time to come from reaping the bitter fruits of delusion and imposture, and of preserving to them the blessings of civilization and Christianity.

The past history of Bishop Chase is such as to inspire confidence in the belief that the funds with which he is intrusted will be judiciously and economically applied to the object for which they are designed. Who can blame him if he points with pride and gratitude to Kenyon College as the proof of his indomitable zeal and judicious foresight, and his passport to public confidence? Americans, he tells us, when he projected that enterprize, were not alive to the importance of the West, and dreamed not of the attitude which she would speedily assume. And is there not truth in the remark? What but Kenyon College and the labors of its founder have given to the Church in Ohio her present prominence over the Church in any other state or territory of the West? The present attitude of this institution, and the greatly enhanced value of its buildings and grounds, are sufficient proof of the practical wisdom of its projector; while its recent history has justly excited fresh sympathies with him for the difficulties in which he was subsequently involved, and has awakened in the minds of distant observers a new sense of obligation to him for the effectual forethought with which he provided for the inseparable connection of education with the principles and institutions of the Church.

The achievement in Ohio might have seemed the result of a favorable combination of circumstances, were not Illinois on the eve of becoming the scene of similar results. But when we find the good Bishop deliberately planting himself in the farther West, choosing the location and purchasing the grounds for a new institution, erecting his preparatory buildings, encountering new privations by distant journeys, enlisting wherever he goes much of the talent and wealth of the Church in favor of his enterprize, and gradually opening plans long since constructed for rearing a Christian colony around him, we are compelled to say that the man makes the circumstances, and not the circumstances the man. His success is at this moment almost certain in a scheme which a few years ago would have seemed to any other man than himself little better than a vision; and as the population of Illinois is multiplied, and her resources unfolded, there is a fair prospect that the Church in her borders, through the agency of this remarkable man, will be invigorated with the stamina which will save her from a sickly dependence on distant missionary bounty, and enable her, with early maturity, to grapple with error and vice, and to wield with a firm hand the sceptre of learning and religion.

It is to the charity and wisdom of our fathers, to their enlightened munificence in the cause of religion and learning, that we are indebted for our own position in the scale of civilization and Christianity. Of the duty resting upon us to transmit these blessings to others, there can be no question; and whatever claims the rising institutions in our own vicinity may have upon our bounty—and we are by no means insensible to their magnitude—there is as little question that the West and far West abounds in those topics of appeal to which an enlightened and munificent piety is ever ready to respond. Nor can it be too often repeated, that in a country which makes no legal provision for religion, the importance and the commensurate duty of voluntary gifts for its establishment, are infinitely increased. Bishop Chase is *the* man for the purpose in which he is engaged; that of planting the Church in the State of Illinois. His devotion to the Church, and his unbending steadfastness of purpose, secure for him our confidence; and he has the power, beyond other men, of awakening religious sympathies in his behalf. The extraordinary favor that followed him in England, is well known; and the liberal countenance and noble benefactions which he has more recently received from the Pinckneys, the Richardsons, and the Rutledges of South Carolina have gone before him, and opened the hearts of others in the North and East for his reception. Is such an opportunity for founding the Church in Illinois to be lost? We think not; and we sincerely hope and believe that the Churchmen of New York will contribute largely to the accomplishment of the Bishop's object. What particular shape will be given to the efforts in his favor, we are not informed; but should a meeting of his friends be called, it will, we trust, be well attended. Should nothing of this kind be attempted, we are authorized to say, that Mr. James De Peyster, of this city, will act as his agent, and take charge of any funds which may be subscribed for the completion of the New York State Professorship for Jubilee College, or for any purpose connected with the Institution. In the next age, the historian of the Church will record the labors of Bishop Chase, and give them their due prominence among the causes of her prosperity; let it not be said that while England poured forth her thousands in furtherance of his plans, New York turned a deaf ear to his application.

Bishop at Malta.—The Bishop of London, in a letter to the Archbishop of Canterbury respecting the fund for new Colonial bishoprics, has specified Malta as the station of a bishop who might exercise a salutary superintendence over those of the clergy who officiate as chaplains in the seaports and towns *upon* the coast or *near* the coast of the Mediterranean. "I speak," says his lordship, "with some knowledge of the circumstances which show how desirable it is that a bishop should be placed in some of these places; having references continually made to me upon matters of great importance to the cause of religion and the Church, from English clergymen and congregations in foreign parts, which I am obliged to settle as well as I can, without any legitimate jurisdiction over the parties, and without any means of inquiring personally into the facts which form the subjects of their appeals to me. Your Grace's own experience will confirm the accuracy of this representation."

Not a word is needed to convince Churchmen on this side of the Atlantic of the immense importance of this measure. The recollection of our own wants, and the bitter proofs which exist even to this day of the irreparable injury which the Church sustained by the wretched state policy that deprived her, during our colonial dependence, of episcopal supervision, create in us a lively sympathy with all who are similarly situated. Discipline neglected, sympathies chilled, the tone of piety depressed, and the young growing up without the profession of religion, and becoming a prey to fanaticism, superstition, or infidelity, this, from causes inherent in the constitution of the Church, every where becomes her history when deprived of the spiritual head whom God has appointed, to enforce discipline, to visit the congregations, to rally and unite the scattered members, and to confirm in the faith as many as a devoted ministry prepare for the assumption of the baptismal vows. It is thus in the churches scattered throughout the Levant. The clergy are insulated, and both they and their people are liable to sink into the torpor of ignorance, or to be involved in the licentiousness of manners to which human nature is every where prone, and is in those countries especially impelled by the influence of a relaxing climate and a corrupt and idolatrous Church.

That the proposed measure, if not already adopted, will be speedily carried into effect, can hardly be doubted; and of the extent of its influence, some idea may be formed by an enumeration of the clergy and their respective stations who will be embraced in the jurisdiction of the contemplated episcopate. The number is said to be grievously inadequate to the wants of the Church; but to mention them as we find them recorded, they are—two at Malta, three at Gibraltar, (two English and one Spanish,) two in the Ionian islands, and one at each of the following places: Lisbon, Smyrna, Oporto, Athens, Constantinople, Alexandria, Trieste, Venice, Naples, Messina, Palermo, Algiers,(?) Rome, Leghorn, Florence, Genoa, Nice, and Marseilles. To these may be added Jerusalem, where a church is building, and a missionary performs divine service, according to the liturgy of the Church of England, in the Hebrew language. There may also be included in the catalogue, the clergymen who occasionally officiate in other cities, and the naval chaplains—amounting generally to ten or twelve in number—who are permanently stationed in the Mediterranean fleet, and who require the occasional advice of a bishop, and would be glad to have the opportunity of presenting the youths on board the fleet and under their spiritual care, for confirmation.

But interesting as is this measure in its general relations, it has moreover a specific bearing, which invests it with peculiar interest for American Churchmen. That the reader, if he has not already anticipated, may at once see our meaning, we will give an exact quotation from the article in the foreign journal from which we have derived the above information. "There are, moreover, eleven or twelve missionaries of the Church Missionary Society, most of them in English orders, *and two missionaries of the Episcopal Church of America*, established within the proposed limits." The writer, it will be seen, disregarding national barriers, and throwing himself on the general principles of Church polity, takes for granted that our missionaries in Greece will acknowledge the jurisdiction and avail themselves of the episcopal functions of the Bishop of Malta.

This view of the case, involving the relation of the proposed Episcopate, not merely to our missions in Greece, but to the whole of the oriental churches, is calculated to awaken serious reflections in the minds of American Churchmen, and may possibly be deemed of sufficient importance to give a new direction to some of our missionary measures. Our aim is not to diffuse national peculiarities, but to invigorate and extend the Church of Christ. The Church of England is a branch of the Catholic Church, in whose piety and intelligence we have full confidence; and since she is about, as it would seem, to furnish a bishop for the Church in her own colonies, who may be expected to exert over the Eastern churches the salutary influence which we desire them to have, would it not be best to leave to her exclusively, or at least for her ecclesiastical control, the duties which Providence has abundantly enabled her to fulfil, and seems indeed especially to have delegated to her charge? The existence of the episcopal order in the Oriental churches, subjects us to difficulties in settling the rights and claims of jurisdiction, which will become more complicated by the establishment of the bishopric at Malta. In this position it may, at least, be deemed fitting that the plan which has been cherished among us of sending a bishop to the East should be suspended, and nothing be attempted without consultation with the proper authorities of the English Church. Indeed, it strikes us as worthy of consideration whether the best thing that we could do, at the present juncture, for the Oriental churches, be not formally to represent to the British Church our deep sense of the importance of the contemplated measure, and our earnest wish that it may be carried into effective operation. And if such a representation on our part should lead to an exchange of sentiment, on the general subject of missions, between the English Church and our own, can it be doubted that the bishops of the former, while they acknowledged the commendable zeal which we have manifested in regard to the Oriental churches, would press on us most solemnly the duty and expediency of directing all our energies to plant churches and colleges in Texas and throughout the vast regions of the West? That the relations subsisting between the more enlightened portions of the Church Catholic in Europe and America, and their benighted sister Church in Egypt and Asia Minor, are correctly appreciated, and that the obligations thence arising are acknowledged by British Churchmen, can hardly be questioned; and as little can we question the superior advantages which their greater proximity, their more frequent intercourse, and their more extended commercial and colonial relations give them for the more effective discharge of the duties thus devolved on them. Hear on this subject the language of the Rev. C. F. Schlienz, of Malta:

"The argument in favor of a bishop may perhaps derive additional strength from the consideration, that although the statistics of Europe are as yet but little known in the Levant, yet the people have become generally well acquainted with the fact, that the Church of England is Episcopal. This, of course, tells a great deal in our favor in the sight of the Eastern Churches, and even in the sight of the public authorities of those countries, who know of none other than Episcopal Churches among them. But, on the other hand, how defective an appearance must our missions and our Church Establishment present to them, when, for reasons which they cannot understand, but which they will naturally suppose to arise from indifference or irreligion, we are never permitted to have the visitation or the residence of a bishop in the whole of the Mediteranean; whilst the missions of the Russians, the French, the Austrians, and the Roman Catholic Franks generally, are continually backed and honored by a number of bishops, archbishops, and patriarchs.

"How depressed soever the Eastern Church may be in those parts, still the influence of the Christians over public affairs is most extensive. The Copts in Egypt are the financial managers of the Pasha's government; the Armenians in Turkey are the merchants and bankers; the Greeks are the skilful artizans and tradesmen, and the best sailors of the Levant; the Nestorians are the strong and peaceful farmers and craftsmen of Mesopotamia. Thus, independent of religion, the Christians are still the salt and marrow of the Turkish empire; and without them the body of the Turkish nation would have long since become like a corrupted and decayed carcass, ready to be devoured by the northern eagle."

And take with it the subjoined extract from the Ecclesiastical Gazette, the editor of which mingles the remarks of Mr. Schlienz with his own:

"There are subjects of considerable difficulty and delicacy involved in the question of intercourse with these Oriental communities; and nothing is more needful than the presence and direction of a bishop to regulate and guide the intercourse between the clergy of our own Church and those of other churches in those countries. Unquestionably the Churches and communities of the east generally are in a condition which it is painful to contemplate, and it seems to be in our power to do much towards their improvement in knowledge; but we must not forget that they are entitled to respect as our elder brethren, and require to be tenderly dealt with as being equally independent with ourselves. We can have no right to interfere with them without their consent. Almost every person capable of judging of the question, now perceives that the attempt to force the adoption of European Protestant views upon the ancient Churches of Asia and Africa would be an unwise course, even if it were justifiable. But it is evident to every one who has looked into the subject, that much may be done by friendly counsel and friendly assistance towards improving their spiritual condition upon their own principles.

Independent of the foregoing considerations, there seem to be many other things relating to our Church which are urgently required, and which the new ordinary would find occasion to set in order. As for instance, to use his endeavors to provide pastors for all those places in the Mediterranean countries where there are English residents, but where they are at present without the ordinances and ministry of their own Church; and to devise the best means for securing these benefits to those who already enjoy them. The erecting and endowing of churches, the establishment of schools for their children, and the securing to them the enjoyment of the rights and privileges of an English Episcopal Church, and, in short, whatever may be necessary for the advantage and security of our congregations in the Levant: these will be among the objects of his mission; and it can hardly be necessary to show that the attainment of these objects will be the most effectually secured by the exertions of a resident bishop.

With regard to the qualifications of a bishop for the Levant, we entirely concur in the opinion of our correspondent, that one of those qualifications should be, 'the possession of a truly Catholic spirit, which seeks and esteems truth throughout the whole of the Catholic Church of Christ, even if it be in Churches which are most corrupt and degraded.' And again, 'He will greatly need that love which is ready to deny oneself for the sake of Christ and His Church, undergoing with cheerfulness fatigue and hardships, on water and on land, for the sake of administering to the spiritual wants of those over whom he is called to preside.'

Nor can we refrain from joining heartily in his concluding wish, 'Oh, that the voice of a wise, pious, and active bishop of our Church may soon be heard in the Levant, and may be uttered from Gibraltar to the Bosphorus with all the firmness and holy zeal which truth may justly assume, but, at the same time, with all the urbanity, the gentleness, and the truly Catholic spirit which have characterized so many of our Fathers and Reformers! I entertain but little doubt that there would be a happy response of praise and thanksgiving to God, and of acknowledgments to the Church, from the whole of the sacred string of our missions and congregations along the shores of the Mediterranean.'"

The Right Rev. the bishop of this diocese passed through our city on Tuesday last on his way to Baltimore, in order to unite with his brethren in the consecration of the Rev. Dr. Whittingham. The consecration probably took place on Thursday the 17th inst., the anniversary of the consecration of Bishop Claggett, the first bishop of the diocese of Maryland. The Right Rev. Dr. Griswold, the senior Bishop, and Bishop Moore and Bishop Doane, were expected to be present on the same occasion.

The notice of the consecration which appeared last week in several papers, was withheld by us in consequence of information which led us to believe that the event would be postponed for a few weeks.

☞ The Rt. Rev. Dr. Chase, Bishop of the Diocese of Illinois, will preach to-morrow (Sept. 20) in the morning at St. Stephen's Church, corner of Broome and Chrystie streets. Service at half past 10.

In the afternoon, at Christ Church, Anthony street. Services to commence at half past 3 o'clock.

And in the evening, at St. Bartholomew's Church, corner of La Fayette Place and Third-street. Services to commence at half past 7 o'clock.

We learn that the New York Sacred Music Society have again in rehearsal the *Oratorio of David;* and in compliance with numerous and repeated invitations, intend to perform it for the fourth time on the 29th inst.

Confirmation was held by Bishop Gadsden on the 9th instant, when near 140 persons were confirmed.

New Prayer Book.—We have received from Mr. George Miller, No. 647 Broadway, the publisher, a new edition of the Prayer Book, which for general beauty of appearance, is at least equal to any that we have yet seen, and for typographical accuracy will be found, we apprehend, to be the most correct of any that has yet issued from the Press. The presbyter appointed for the purpose by the bishop, has spared no pains in revising the book and comparing it with the appointed standard. He has adopted a uniform rule in the use of capitals in such phrases as "Son of Man," "Sea of Tiberias," "Mount of Olives," which in former editions have been printed without regard to rule. The punctuation also has, in many instances, been conformed to the sense required by the language of the original. An important, and, we think, judicious alteration of this kind has been made in the epistle for St. Bartholomew's day, the whole of which reads with more ease and significance in the present than in former editions. And in the Burial service we are pleased to find the following reading: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me? If the dead rise not, let us eat and drink," &c. In the Psalter, also, several mispunctuations are corrected, some of which are important; as, for instance, the last verse of the second psalm is pointed as follows: "Kiss the Son, lest he be angry, and so ye perish from the right way, if his wrath be kindled, yea, but a little. Blessed are all they that put their trust in him!"

In the versicles of the Communion Service at the delivery of the elements, we observe that the pointing of the American Prayer Books has been retained. In the Church of England Prayer Books the two clauses of each versicle are separated by a period. In the first Prayer Book of Edward VI., the first clause of each versicle was alone given, "The Body," &c., to the word "life;" "The Blood," &c., to the word "life." In the second Prayer Book of Edward VI., at the instance of Calvin, Beza, &c., these clauses were unhappily *omitted*, and the latter clauses "Take and eat," &c., "Drink this," &c., were substituted in their place. Under Charles II. the two forms were united, but, as given by Gibson, are separated by a colon and not by a period. Possibly, therefore, the use of the period in this instance has been an innovation in the English Prayer Books, and the colon was designedly introduced in the first edition of the American Prayer Book to make it conformable to the authorized punctuation that was adopted when the two clauses were first united. We make these remarks because we have understood that it was intended in this instance to conform the punctuation to that of the present Church of England Prayer Books, though for some reason or other the intention has not been carried into effect.

In the form of receiving into the Church in the office of Baptism, the punctuation of the Church of England Prayer Book has been advantageously restored. In former editions of the American Prayer Book, there is a comma after the word "*Flock*," and a semi-colon at the word *cross*, to the injury of the sense. In the book before us, the formula reads correctly, as follows: "We receive this child into the congregation of Christ's Flock; and do sign him with the sign of the cross, in token," &c.

In the form of prayer to be used at sea, in the rubric before the prayer beginning "O most powerful," &c., the word "any" has been restored; which in the Standard, possibly by a misprint, is "an." And again, in the Office of Baptism of Adults, in the prayer before the immersion or affusion, we have "the *persons*" in conformity with the Church of England Prayer Book and previous editions of our own. The Standard has "*these persons*."

In the Prayer for Christ's Church militant, the brackets enclosing the words "*to accept our alms*," &c., have been restored, which were thrown out in the Standard.

In the prayer to be used at the meetings of Convention, the words *here, us*, and *our*, are italicized as in previous editions. In the Standard, the italics were abolished in the prayer, although retained in the corresponding words *now, then, their*, in the rubric annexed to it.

It is perhaps unnecessary to add, that in the Institution Office, the Standard has *not* been followed, the clause "Associate Rector or Assistant Minister," being retained as in previous editions.

These, though many more might be added, are the chief alterations which have been made. We have been the more willing to go into these minutiæ from having observed the interest with which similar criticisms were circulated in our Church journals shortly after the publication of the Standard. They are invested also with additional interest, from the consideration, that a question will probably be raised in the next General Convention as to the adoption of the Standard agreed upon by the committee appointed for the revision of the Prayer Book in the last meeting of that body. The enumeration serves also to show the exact care and scrupulous fidelity with which the presbyter, to whom the revision was entrusted by the Bishop of this diocese, has discharged the arduous but important duty devolved on him. It is further gratifying to adduce such proofs as are furnished both by the present edition and the Standard, of the great interest which is felt in the integrity of the Prayer Book, and the strong desire that exists for procuring what is still a desideratum, an immaculate edition.

Praise is due also to the publisher for the manner in which he has performed his part in the present edition. Besides the excellent and appropriate engravings, the book has an original and very elegant frontispiece, as likewise an ingenious device to receive the name of the donor and of the person to whom the book may be given.

One word as to the red letter: we like the use of it when the work is well done. But if we must have crooked lines and blurred types, we had rather see a return to the use of italics.

The Office of Private Devotion for the Sacrament, which is put on our last page, and is worthy of being preserved by the devout communicant, forms a part of the Prayer Book used in the Episcopal Church in Scotland, and may therefore plead the sanction of that pure branch of the Church Catholic in its favor.

The Rev. Dr. Bayard performed divine service and preached to a small but attentive congregation in Alexandria, Egypt about the middle of July. The letter conveying the information, which is one of no small interest, will appear in our next.

We have received a volume of "Select Discourses," by JOHN AUGUSTINE SMITH, M. D., of this city. We hope to give them a more extended notice on another occasion, and, mean time, commend them to our readers as highly interesting and instructive.

The correspondence to which we referred last week, between the Vestry and late Rector of Christ Church, Raleigh, will be found on our first page. The following resolutions of the Vestry are proof of the high estimation in which Dr. Freeman is held:

The pastoral connexion of the Rev. Dr. Freeman with the congregation of Christ Church, which has now subsisted for eleven years, having been dissolved by his resignation, the wardens and vestry deem it proper on the occasion to declare, that, in their judgment, Dr. Freeman, during that whole period, has discharged the duties of his station with eminent ability and faithfulness; that he has been greatly instrumental in enlarging the number and elevating the character of the members of the church; that for his understanding and attainments as a Divine, and his performances as a preacher, the congregation generally up to the very moment of his resignation felt great respect, for his person a warm attachment, and in his piety entire confidence; and that the vestry have no doubt these sentiments were fully merited by the personal conduct and Christian character of Dr. Freeman.

Therefore, Resolved, That when the resignation of the Rev. Dr. Freeman was presented, we felt the deepest regret that he should for any cause have deemed it necessary to resign the charge of the congregation.

Resolved, That Dr. Freeman has presided over this parish with great ability and uniform zeal and fidelity, and that his ministrations have been blessed with signal and very unusual success.

A pamphlet—the production of a Baptist minister—which was some time ago sent to us by a Rev. brother in the West, argued in favor of the ministerial power being lodged in *all the members* of the Church, from the assumption that the eleven disciples, when the commission was given, formed the *whole number* of our Lord's followers. A sound argument from a false premise. The reader will do well to consult the article of Dr. Daubeny on our first page, who frames the same argument on a premise of—as every reader of the New Testament will perceive—unquestionable truth.

We have seen with pleasure the following notice of the Rev. Dr. Woods' oration at Harvard. From other accounts which we have had of the performance, as well as from a general knowledge of the eminent abilities of the author, we are prepared to acquiesce in almost any eulogy which may be bestowed on the oration, and unite very cordially in the wish that it may be published.

"The Phi Beta Kappa celebrated its anniversary on Thursday. The oration was delivered by Rev. Leonard Woods, jun., D. D., President of Bowdoin College. Dr. Woods' oration was upon the connection between science and religion: it was every way worthy of its distinguished author, and will, we hope, be given to the public. It exhibited extensive research, deep reflection, sound logic, a chaste and elegant style, and a persuasive and manly eloquence, and held for more than two hours the undivided and unwearied attention of a numerous and intelligent audience.

Among the pamphlets with which we have been politely favored, are "A Discourse on the Character of Professor Savage," by the Rev. Professor Reed, of Union College; and a sermon entitled "The Christian Soldier," by the Rev. Reuben Sherwood, of Hyde Park.

We have been directed by the Bishop to ask attention to the following extracts from the appendix to the Journal of the last Convention.

Bishop Onderdonk requests that the Parochial and Missionary Reports be drawn up according to the following plan:

Baptized, Adults ——
Children ——
Total ——

Confirmed —— [In this number should be included all belonging to the parish, whether confirmed therein or elsewhere, and not those of other parishes who may have resorted thither for confirmation.]

Marriages ——

Funerals ——

Communicants.—Added as new communicants ——
Removed into the parish ——
Removed from the parish ——
Died ——
Present number ——

Catechumens —— [Under this head, let there be included, distinguished as occasion requires, all the children and others of the parish who are under a course of instruction in the Church Catechism; members of other classes for religious instruction; and Sunday scholars.]

Contributions.—The Education Fund of the Education and Missionary Society of the Diocese ——
The Missionary Fund of the Education and Missionary Society of the Diocese ——
The Episcopal Fund ——
The Diocesan Fund ——
[Contributions to the above-mentioned four objects are required by the Canons to be made annually by every congregation. The following are also hereby earnestly recommended:]
The New York Bible and Common Prayer Book Society ——
The Protestant Episcopal Tract Society, New York ——
The General Theological Seminary ——
The General Protestant Episcopal Sunday School Union ——
The Board of Missions of the Protestant Episcopal Church in the U. States ——
[Distinguishing, as occasion requires, between Domestic and Foreign Missions.]
In the City of New York, The City Mission Society ——
Other objects connected with the Church ——
[Distinguishing as occasion requires.]

Remarks.—[Under this head, let there be included, according to the Canon, all matters, other than those above specified, which may throw light on the state of the parish: especially, The number of times divine service has been celebrated on Sundays, on holy days, and on other days; the number of times the Holy Communion is administered; the frequency with which children have been instructed or examined in the Church Catechism by the minister, openly in the church; and, the number of catechists who aid the pastor in Sunday school or other catechetical instruction.]

Having been frequently requested by many of my reverend brethren of the diocese to state publicly the views which I have privately expressed on the subject of the clergy appearing, at the opening of Convention, in their official robes, I take this opportunity of doing so.

It is a generally conceded point in the Christian Church, strictly accordant with reason, and a sense of the natural decency of things, and fully sanctioned by Holy Scripture, that appropriate ministerial garments are right and proper. The fitness of this appears to be nearly as manifest in the case of all the attendant clergy, when they give their presence on occasions of special public solemnities, as of those who actually engage in the several departments of Divine Service. I have no hesitation, therefore, in expressing the opinion, that results favorable to the salutary and edifying effect of the solemnities with which our ecclesiastical councils are opened, may be surely anticipated to flow from the appearance of the clergy thereat in their proper official dress, and their occupying a part of the church by themselves. I therefore affectionately suggest and request that they do thus appear at the opening of Conventions; and purpose having arrangements made for their accommodation, as a body, in a particular and convenient portion of the church.

The principle involved in the above remarks will, it is hoped, be seen to be equally applicable to Ordinations, Institutions, Consecrations, and other occasions on which due solemnity renders proper the official attendance of the clergy.

BENJAMIN T. ONDERDONK.

OHIO CONVENTION.

Subjoined are a few extracts from the Address of Bishop M'Ilvaine to the last convention of his diocese.

In regard to the first extract, it will of course be understood that we submit it to our readers with a feeling of regret at the extreme ground which Bishop M'Ilvaine has felt it his duty to assume on the subject to which it relates.

Exception to many of the views advanced in the Tracts for the Times, we were prepared to expect, and should by no means deprecate. But that extreme opposition, which represents them as containing deadly errors, which magnifies one of the minutest points of polemics to the rank of a fundamental truth, and thus instantly resolves itself into a theory which the Church has never owned, and loads itself with consequences which the Church has been careful to eschew, is alike subversive of its own end and repugnant to unsophisticated minds. Such sweeping opposition should be left to dissenters from the Church; in whom indeed it is perfectly consistent.

If the bishops of our Church can find leisure, in the midst of their numerous, onerous, and distracting avocations, to give that collected attention and elaborate research to controverted topics which their abstruseness requires, their writings, certainly, must be esteemed a treasure of peculiar worth. It is obvious, however, that calmness, discrimination, a thorough acquaintance with the subject, and a severe excision of the tropes and flourishes of pulpit oratory, are requisitions for the want of which nothing can atone. Care also, we think, should be taken to distinguish disputable topics from those articles of faith and those fundamental duties of morality and religion, the profession and discharge of which are essential to salvation. In this way it will be obvious to plain readers, that however interesting these controverted topics may be to theologians and clergymen, they are not of such a nature as to obscure or to encumber the way of salvation.

In regard to Kenyon College, we consider that the ground which Bishop M'Ilvaine has taken, and the resolution and firmness with which he has adhered to it, have entitled him to the cordial thanks and respect of the Church. We may not express the facts in the case with technical precision, for we have not the documents before us which would enable us to do so; but we believe we do not overstate the matter when we say that Bishop M'Ilvaine, in the midst of many trials and perplexities, has resisted and defeated measures which, to serve a temporary emergency, would have been an evasion or frustration of the design of the founders of this institution, and which tended to prostrate the safeguards that were wisely provided to retain it under the exclusive and distinctive jurisdiction of the Church. The presidency of the College, now placed on the footing indicated in the Bishop's Address, has been lately tendered to D. B. Douglass, Esq, who intends, as we understand, to accept the office, and who, it is but justice to add, unites with the requisite acquirements and talents that Christian piety, honorable feeling and suavity of manners, which will enable him to enter on its duties with the best prospects of success.

OXFORD TRACTS.

Much of my time and attention has been occupied in endeavoring to discharge the duties of my office in the way of writing for the press. That peculiar form of doctrine which has become so famous of late, under the name of Oxford Divinity, has seemed to me, and does now, more than ever before, seem to me, to be a most essential departure from the great and precious truths of the Gospel, as to the way of salvation, the basis of the sinner's hope before God, the number, nature and efficacy of the means of grace, and the single authority of inspired Scripture as the Rule of Faith. Whoever may countenance it, I am deeply convinced that it is thoroughly unscriptural, thoroughly contradictory to the doctrines of our Articles and Homilies and great standard Divines, thoroughly Popish in principle, and to a great extent Popish in its present ramifications and developments. In the manner however in which this divinity has been from time to time developed, its successive publications, and especially in the many mixtures of good things, from sound divines, by which those publications have been seasoned and commended, there is much to deceive the unwary and to make a very hurtful impression upon the minds of our young men in divinity, confusing and debilitating their views of Gospel truth, and marring the force and clearness of their preaching of the great doctrines of the cross, even though they should not be led decidedly to embrace any of the peculiar tenets of the system referred to.

Under this conviction, and remembering my solemn promise to be "ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word," I have given much time of late to the preparation of a work, which is now nearly published, with a view to the showing of the entire departure of the doctrines of this system from those of the Protestant Churches in general, and of the Anglican in particular, and their singular identity with those of the Church of Rome, against which the most solemn protests of the Reformation were directed. This work, the preparation of which is fairly included among my diocesan and official labors, I have dedicated, as an expression of affection, to the clergy of the diocese, whose soundness in the faith must ever be to its author a subject of the deepest concern. Should it have no effect in helping to drive away from the Church, a system which emphatically is "*erroneous and strange doctrine, and contrary to God's word;*" it will at least testify that I have been endeavoring to do the work of a Watchman over that part of the Church, which the Lord has especially committed to my care and oversight.

KENYON COLLEGE.

In pursuance of the resolution of the last Convention, directing the Bishop of the Diocese to take the necessary steps to obtain the concurrence of a majority of the Bishops of this Church and of a majority of the Board of Trustees of the Theological Seminary of Ohio, in certain amendments to the Constitution of said Seminary, enacted by the last Convention of this Diocese, I transmitted copies of those amendments, accompanied by copies of the original Constitution, to the Bishops of the several Dioceses of our Church, and received, according to the requisition of the Constitution of said Seminary, in reference to the mode of amending the same, the concurrence of a majority of all the Bishops to all the amendments submitted. Having given my consent to the same, it only remained that a concurrence of a majority of the Board of Trustees be obtained, to make those amendments part and parcel of the Constitution of the Theological Seminary of the Diocese. Whereupon I called a meeting of said Board to be holden at Gambier in the month of November, for the purpose of considering those amendments. The meeting failed for want of a constitutional quorum. A second call was more successful. The board subsequently met at Portsmouth, on the 27th day of March last, when the resolutions of the Convention, with the letters of the Bishops, in evidence of their concurrence therein, having been laid before the Board, it was resolved unanimously that the Board concurred in the amendments—by which act, said amendments were finally ratified, according to the Constitution of the Seminary, and are now therefore among its constitutional laws.

Circumstances seemed to the Board, to render it inexpedient to proceed, at that time, to the new organization contemplated in those amendments. Such organization was therefore deferred, with the expectation that it would be entered upon at the meeting of the Board expected to be held during the session of this Convention.

A GOOD SIGN.

For some years past there has existed among the brethren of our Church in New England, or rather we should say in Massachusetts and Rhode Island, an institution known as the Clerical Convocation; the ostensible design of which may be seen from the following description of it by one of its warmest supporters:

"It is well known to most of your readers, that there was existing in this State, a few years ago, a missionary body, called the Massachusetts Clerical Convocation. This was a voluntary society, having the bishop at its head, but independent, in its associated character, of the convention. This, in some minds, constituted a formidable objection, and many of our clergy refused to unite with it. I shall not now stop to discuss their scruples, but only remark, that its members were pledged to raise for Home Missions an amount equal to one tenth of their respective salaries, that it embraced a considerable majority of the parochial clergy in the eastern sections of the State, that every year with the formation of the Board of Missions its members under its funds increased. It commenced the mission at New Bedford, at Lynn, at Andover, at Springfield, and at Fall River, and continued its fostering care to some of them, until the Churches, now existing in all those towns, were firmly established. It afforded important aid also, to the churches at Roxbury, Cambridge, Amesbury, and other places. It reconnoitered the ground at Charlestown, and had it not been crippled and impoverished by the creation of a rival body, would have had a mission there, (not to disparage the success of the Board,) far in advance of that now commenced. In fact there is no spot of ground, where the Board of Missions is now engaged, that was not surveyed, or broken up, or already prepared for harvest, by the Clerical Convocation of Massachusetts. I am told by clergymen long resident in the State, that the Convocation was by far the most active and efficient missionary society which Massachusetts had ever possessed."

The chief evil of such institutions—designed, be it observed, not merely for the interchange of sentiment and the cultivation of harmony among professional brethren, but for the regulation of missions, and other important concerns thence resulting—is, that they are apt to be perverted to purposes of party and intrigue, and made indirectly to oppress and injure those who are content to walk in the plain path indicated by the Church. That such has been felt by some to be the tendency of the Association referred to, we happen to know from the complaints which have from time to time been made to us by those who are or have been resident clergymen of the Eastern Diocese, and who have felt it their duty to keep aloof from it. The Convocation gave the tone to the Church, and some one or two leaders gave the tone to the Convocation; the clergyman who did not co-operate with it, was looked upon with distrust; and the missionary who refused to adopt its shibboleth, had nothing to hope from its bounty. We do not say that such have been the facts in regard to the clerical convocation, but we do say, that complaints of this nature have been made to us by those who have, as they supposed, suffered under the evil, and who have desired to see the attention of the Church awakened to its nature and magnitude. We have been disposed, however, to cherish a confidence in the piety and right intentions of our brethren connected with the Convocation, and have been persuaded that things would ultimately find their way into a peaceful and orderly channel. And such, we are happy to say, has been the result. The Rev. M. A. De Wolff Howe, who has been to the last a staunch friend of the Convocation, and who now clings to its memory as to a plank after shipwreck, is addressing a series of letters to the editor of the Christian Witness—(a paper which was once thought by many to be the organ of the Convocation—another illustration, by-the-by, of the party tendency of such associations) explaining the causes of the dissolution of the Convocation and giving his reasons for not conforming, in the matter of missionary contributions, to the regulations of the Diocesan Convention. Mr. Howe complains that he has been subjected to the "anathema" of the Church. It is gratifying to observe, however, that the "anathema" is for cause assigned, and is nothing more than the report of his delinquency in contributing to the objects specified by the Convention in which he has a voice, and by whose vote he is fairly bound. Let Mr. Howe do his duty, and the ban is withdrawn. Such are the "loins" of Convention: how different from "the little finger" of an irresponsible body, under whose weight an honest man may be crushed without knowing the cause for which it is raised, and without seeing, perhaps, and certainly without being justly amenable to the power that lifts it!

But we must leave Mr. Howe, from one of whose letters we have taken the account of the nature of the Convocation, to give also the story of its extinction, and of his own valorous exploits in its behalf. The Board of Missions to which Mr. Howe refers, is responsible to the Convention of the Diocese to which he belongs.

"From the period at which the Board of Missions was organized, there began to be whispered invidious comparisons of the ecclesiastical regularity of the two bodies. The one was a creature of the convention, a constituent part of the ecclesiastical authority of the diocese; the other was a mere self-constituted, unlicensed association. The Convocation, by becoming in any way auxiliary to the Board, effectually sanctioned this idea of its preeminence, published, as it were, its own subserviency, and threw the preponderance of sympathy in the Church into the scale of a body which, however it may be disguised, started as its rival. Men who shrink from any position in which they can be individually observed, and have their identity marked and remembered, manifestly began to withdraw their active co-operation from the association which was merely voluntary. Its meetings were more thinly attended, and its treasury less punctually replenished. In fact, the relative posture of the two bodies came to be such, that in the month of July following, (the Board having been in existence about one year,) the proposition was fairly brought before the Convocation to surrender the appropriation of its funds to the Board of Missions; to cease from the missionary work, except in the *collection* of money. This suggestion was argued at some length, its tendency to the dissolution of the Convocation feelingly portrayed. But, on the other hand, beloved brethren of our own body—members also of the Board—urged its adoption with great earnestness; feeling very justly that they and their associates were entitled to entire confidence, which none would be more ready to assert than I. But the Convocation could not thus be persuaded to relinquish what a majority esteemed a *vital* part of its organization, blest as its labors had been to the churches and its own brotherhood. They could not offer (whatever *personal* sacrifices they might have been willing to make) spiritual benefits so invaluable, on the altar of fraternal regard and confidence. The Convocation declined to accede to the proposal. This occasioned the withdrawal of some of our most valued and influential members; members whose counsels, and whose power to aid our work in their parishes and ours, we resigned with deep regret.

"Your readers must have already anticipated the result. By the division of funds, thus turned from our treasury into that of the Board of Missions,—funds, in expectancy of which the Convocation had made its pecuniary engagements with its missionaries,—we became embarrassed; unwilling to break up missionary stations where was good prospect of success, by formally withdrawing the needed support, we still held on, in the hope that some favorable change might occur. The reduction of our pecuniary resources was something more than the retracted pledges of those who formally withdrew from us. That amount could be measured, and was immediately assumed by remaining members, who increased their pledges. Within one year of that time I paid into the treasury of the Convocation, $200, though my regular per centage would have been but one hundred. But many were disheartened by the secession of brethren so able and devoted; their hearts were divided. Attendance upon the monthly meetings became extremely irregular, and quarterly payments into the treasury very uncertain. The Board of Missions had put us to the leeward, taken the wind out of our sail, and we were becalmed. At length, when, notwithstanding the extraordinary exertions of a few to raise the necessary funds, our embarrassments had become burdensome, it was voted, on the strength of an intimation that the Board would accede to our proposition, to offer the surrender of our missionary stations, our engagements with the ministers occupying them, and our liabilities for their past services, to the Board of Missions. The proposal was accepted. And thus the Convocation ended its existence, though some considered it alive for two months after that event. Against the final concession to the Board, as against every previous one, I gave my vote."

NEW AGENT FOR THE CHURCHMAN.

JOSEPH GILL, Richmond, Virginia.

Rev. Paul Trapier has been unanimously elected to the rectorship of St. Michael's Church, Charleston, S. C., vacant by the resignation of Rev. W. W. Spear, now of Philadelphia. Mr. T. has not yet accepted, but it is generally thought he will do so.

TO CORRESPONDENTS.

The sentiments of "Cornelia" are so correct and so chastely expressed, that we decline her communication with reluctance. If the article to which she refers had appeared in such a way as not to indicate its author, we should have no hesitation in inserting her strictures. As it is, we fear that "Cornelia's" remarks, if published, may have some bearings which she herself would not desire. If she will be at the pains to throw her reflections in a more general form, and make them bear on the habits of depreciation into which reformers, in the matter under consideration, are apt, perhaps unintentionally, (as was the case in the present instance,) to be betrayed, we shall insert her very sensible remarks with pleasure, and under the impression that their influence will be wholesome.

"D." "K.," "S. H. C.," and "Melancthon," are received.

POSTSCRIPT—BISHOP CHASE.

As our paper is going to press, we are informed that a public meeting of the friends of Bishop Chase will be held in Christ Church, Anthony-street, on Monday evening, September 21st, at 7 o'clock. Addresses from several of the clergy and others may be expected.

DIED,

In this city on the 15th inst., ISAAC WILKINS, Esq., son of the late Rev. Isaac Wilkins, D. D., in the 68th year of his age.

At sea, on the 26th of August, in consequence of a fall from the mast head of the ship Superior on her passage from Liverpool to this port, Samuel Seabury Merry, in the 18th year of his age, youngest son of Thomas H. Merry of this city.

CALENDAR.

SEPTEMBER.

20. 14th Sunday after Trinity.
21. St. Matthew.
27. 15th Sunday after Trinity.
29. St. Michael and All Angels' Day.
4. Sixteenth Sunday after Trinity.

OCTOBER.

11. Seventeenth Sunday after Trinity.
18. 18th Sunday after Trinity, and Festival of St. Luke the Evangelist.
25. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.—*Westchester County.* Thursday, September 10, confirmed 5 in St. Peter's Chapel, Peekskill.

Friday, September 11, confirmed 10 in St. Paul's Church, Sing Sing.

Saturday Sept. 12, confirmed 11 in Christ Church, Tarry Town.

Thirteenth Sunday after Trinity, September 13, confirmed 5 in St. John's Church, Yonkers.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County.*

Fifteenth Sunday after Trinity, September 27 St. Michael's Church, *New York.*

NOTICES.

DIOCESE OF NEW YORK.
ANNUAL CONVENTION.

NOTICE is hereby given, that the Annual CONVENTION of the Diocese of NEW YORK will be held on WEDNESDAY, the THIRTIETH day of SEPTEMBER, in ST. PAUL'S CHAPEL in the city of NEW YORK, at TEN o'clock, A. M.

By order of the BISHOP.

BENJAMIN I. HAIGHT, *Secretary.*

⁂ The Utica Gospel Messenger will please copy the above notice.

DIOCESE OF WESTERN NEW YORK.
ANNUAL CONVENTION.

The Stated Annual Meeting of the Convention of the Diocese of Western New York, will be held in St. Paul's Church, in the City of Buffalo, on Thursday, the first day of October. 1840, at 10 o'clock in the forenoon.

The Bishop earnestly and affectionately desires the Clergy to appear at the Convention in their official robes.

P. A. PROAL,
Secretary of the Convention.

☞ The Corporation for the Relief of the Widows and Orphans of Clergymen will hold their Annual meeting on Thursday, October 1, at 7 P. M., in St. Paul's Chapel.

S. SEABURY, Secretary.

☞ FRENCH PROTESTANT CHURCH DU ST. ESPRIT, FRANKLIN STREET.

This Church will be opened for Divine service on Sunday next, when the Rector will preach on those words of the Prophet Nehemiah, iv. 14, "Remember that the Lord is great and terrible."

JOHN GRANGER, M. D.. Secretary.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening next, the 21st instant.

By order,

WM. A. DUNCAN, *Recording Secretary.*

Sept. 19, 1840.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

Collected in Pelham, Westchester county, by the agency of Mr. Robert Bolton, jr, from Mrs Coles, a donation, $5. Mr Richard Morris, annual subscription, $3. Mrs R Bartow, do, $10. Master George Bartow, do, $5. Miss Catharine Bartow, do, $5. Mr. Nathaniel Valentine, do, $2. Mrs. L. Morris, do, $2. Mrs D B Hunter, do, $3. Mr. Robert Bartow, donation, $10. Mr John A Drake, do, $2. Mr. Lawrence Underhill, do, 50 cts. Mr Lancaster Underhill, do, 25 cts. Mr P N Morgan, do, 50 cts. Mrs S Morgan, do, 50 cts. Miss Susannah Morgan, do, 50 cts. Miss Letitia Morgan, do 25 cts. Mr Sylvanus Purdy, do, 50 cts. Mr Theodorus Hunt, do, 25 cts. Mrs Barrien do, 25 cts. Total by Mr Bolton, $50 50. From the Ladies' Society of Christ Church, Rye, to constitute the Rev P S Chauncey, Rector, a life member, $25. From Rev Liberty A Barrows, Norwich, Chenango county, $2. Collection in St Stephen's church, Rev J H Price, Rector, $20. From an annual subscriber. $2. Total Receipts $129 50.

☞ A few more such kind friends as Mr Bolton, jun, and collections in churches that have not yet contributed, would easily put our Society out of debt.

Donations and Subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 23 Ann-street, by

THOMAS C. BUTLER, Agent.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Collected in St. John's Chapel, Rev Dr Wainwright, $96 50. St. Paul's Chapel, Rev E Y Higbee, $100 17. St. Stephen's Church, Rev J H Price, Rector, $20 Rev Liberty A Barrows, Norwich, Chenango county, $1. Miss Turner, annual contribution, $1. Annual subscribers, $1. From Bell & Entwistle, for Tracts sold, $16 06. Total $235 73.

☞ It only requires similar acts of kindness to the above on the part of clergymen of our city and state, whose congregations have not yet aided with their funds, to supply all the wants of the Society within the coming two weeks.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by

THOMAS C. BUTLER, agent.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From St. George's Church. Newburgh, Rev. John Brown, Rector, 2d collection for Missionary Fund $28. From Christ Church, Po'keepsie, Rev. Dr. Reed, rector, collection for Education Fund, $13 12. Total amount, $41 12.

C. N. S. ROWLAND, Treas.,
55 Water st.

Sept. 16, 1840.

FOREIGN MISSIONS.

The treasurer has further to acknowledge from the 2d of Sept. to 15th Sept, 1840.

By the hands of Thos. Robins, Esq, Philadelphia, from Wickliff parish, Clark county, Virginia, by the Rev Wm Jackson, $50. From S S Bateman a member of St John's church, Chew's Landing, N J, $6. From St Stephen's church, Wilkesbarre, Pa, by the Rev. Wm J Clark, $3. From the Missionary Society of the Theological Seminary of Virginia, at Alexandria, $120 62. From a mite box of the Episcopal High school at Howard, Va, for the Church in Matagorda, Texas, by the hands of the Rev G T Bedell, $6. From anonymous, for the Church at Matagorda, $2. From a member of St. Andrew's Church, Pa, for China, $3, Africa, $2. From Rev G E Hare, gifts of several persons in Princeton, N J, for Church at Matagorda, $8. From H P Baldwin, Detroit, $7, for Church at Matagorda, Texas, $3. Part of collection in Christ Church, Roxbury, 54 cts. From three sisters in New Jersey for Church at Matagorda, Texas, $4. From a lady of the Church of the Ascension, N Y, for Matagorda, $10. By the hands of H Trescot, Esq, from Rev P Trapier, on account, Charleston, Monthly Missionary Lectures at St Stephen's chapel, $12 50. From St. Michael's church, by Rev R T Keith, $9 01. By the hands of Mr F Sill, from Sunday school of Christ church, Middletown, for church at Matagorda, $5. From a lady for Foreign Missions, $1 50. By the hands of the Rev W H Lewis, from St Michael's church, Marblehead, $30. By the hands of the Rev T H Vail, monthly missionary collection in St. John's church, Essex county, for Africa 84 cts, general, $3 16. By the hands of the Rev H V D Johns, Cincinnati, for Africa, from Miss Lucia Longworth, $10, Miss Elizabeth Longworth, $10. Sunday offerings of St Paul's church, Cincinnati, $11 50. Half of the proceeds of six bales of cotton per Celia, from Savannah, for Africa, $78 39. Total $397 06.

G. T. FOX, Jr., Acting Treasurer.

Sept. 15, 1840.

TO EPISCOPAL CLERGYMEN AND CONGREGATIONS.

A GENTLEMAN of high literary attainments wishes to obtain a location in the neighborhood of an Episcopal society, where he would find patronage sufficient to sustain a (LITERALLY) select school of the highest rank. This notice is addressed exclusively to communities wishing to give their ADVANCED children a finished and elegant education without sending them from home, and apart from exceptionable associates. Post paid communications, addressed "Plutarch," office of the Churchman, 124 Fulton street, New York, will meet attention. Sept 19—1t$

ST. ANN'S HALL, FLUSHING, L. I.

REV. J. F. SCHROEDER, D. D., RECTOR.

THE Winter Term will commence on the first Monday in October next. Applications for admission are to be addressed to the Rector or the Secretary. Circulars may be had at the city office of the Hall, No 28 Ann street, where, at least one day in every week, personal interviews may be had with the Rector.

August 22—6t

TO PARENTS.

A YOUNG LADY accustomed to the management and instruction of children wishes a situation as Preparatory Governess. As a communicant of the Church, she would feel bound to promote the moral as well as the mental improvement of her pupils, by every means in her power.

A country residence preferred; and as leisure for study and a comfortable home are her first objects, but a very monderate salary is expected. Testimonials unexceptionable. Address "Improvement," at this office, *post paid.* Sept 19—3t$

VALUABLE THEOLOGICAL AND CLASSICAL BOOKS.

GOULD, NEWMAN & SAXTON, 91 Nassau street, corner of Fulton, have for sale a general assortment of Theological and Classical Books, which will be sold at low prices, among which may be found

Hahers' Hebrew Bible; Gessemus' and Gibbs' Hebrew Lexicons; Stuart's, Nordheimer's, Gessemus', and Bush's Hebrew Grammars; Stuart's, and Nordheimer's Hebrew Christomattys; Citations from the Old and New Testaments; Van Ess' Septuagint; Bloomfield's Greek Testament; Robinson's Greek and English Lexicon; Winer's and Stuart's Greek Grammar; Robinson's Calmet; Jahn's Archæology; Plank's Introduction to Philology; Ernesti's Elements of Interpretation; Pridaux's Connections; Mosheim's Church History by Murdock; Pierson on the Creed; Burnet's 39 Articles; Magee on the Atonement; Hooker's Ecclesiastical Polity; Wheatly on the Common Prayer; Henry's Compendium of Christian Antiquities; Claude's Essay on the Composition of a Sermon; Porter's Young Preacher's Manual; Porter's Homilitics; Cudworth's Intellectual System of the Universe; Wiseman's Lectures; Edwards', and Park's German Selections; Hug's Introduction; Campbell's Four Gospels; Appleton's Works; Stuart's Hebrews and Romans; Dwight's Theology; Cave's Lives of the Fathers, 3 vols; Horne's Introduction; Newcome's Harmony of the Gospels, in Greek, edited by Professor Robinson; Charnock on the Divine Attributes; Leighton's Works, &c., &c. Sept 19—2t

RUBRICATED COMMON PRAYER.

NEW, corrected, and beautiful edition. Just published, an elegant 18mo edition of the Rubricated Common Prayer Book, printed on very fine paper, and embellished with six appropriate and highly finished steel engravings by the first artists, and bound in various styles of Turkey, Morocco, plain, and extra gilt. This edition of the Prayer Book has been very carefully compared with the standard book, by a presbyter appointed by the Rt. Rev. Bishop Onderdonk, and the most minute errors have been corrected according to the standard edition. The Publisher trusts that the pains that he has taken to render this edition of the Prayer Book so perfect and beautiful, will be duly appreciated by the Church. Published by

GEORGE MILLER,
647 Broadway,
Sept. 19—1t$ Stuyvesant Bookstore.

ST. PAUL'S COLLEGE.

THE next session of the Preparatory School of St. Paul's College, under the direction of the Rev. W. A. Muhlenberg, will commence on the first Monday in October.

The duties of the College will be resumed at the same time. Address the Rector or Secretary, College Point, L. I. Sept 12.

MRS. STARR will re-open her Boarding and Day School on Tuesday, September 15th. Cards of terms and references may be obtained at her residence, 170 Bleecker corner of Varick Place. Sept. 12—2t

MRS. AND THE MISSES WOOD'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

42 Barrow Street, Washington Square.

THE business of this Seminary will be resumed on Wednesday, 9th of September, when a punctual attendance of the pupils is earnestly requested.

Sept 12—6t

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

MRS. M. L. MITCHELL'S BOARDING SCHOOL FOR YOUNG LADIES,

No. 26 St. Mark's Place, city of New York,

WILL be re-opened on Wednesday, the 10th of September, inst. Sept. 5—2t

MISS M'CLENACHAN'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

No. 13 Carroll Place, Bleecker-street.

THE Fall Term of this Seminary will commence on Thursday, the 10th of September.

Sept. 5—4t$

ASTORIA FEMALE INSTITUTE.

REV. J. W. BROWN, A. M., RECTOR.

THIS Institution will open on Monday, 14th September. A punctual attendance on the first day of the term is requested.

Application for admissions to be addressed to the Rector, at the Institute, Astoria, Queen's co., L. I.

Aug. 15—6t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 Duane Street, opposite Duane Park,

REV. ALBERT SMEDES, RECTOR.

THE Fall Term of this School will commence on the first day of September. A punctual attendance of the pupils is requested. Aug. 15—tf

PERCEVAL ON APOSTOLICAL SUCCESSION,

FOR SALE at the Protestant Episcopal Tract Depository, 28 Ann street, in paper covers, at fifteen cents; bound in muslin, thirty cents; in roan, 37 1-2 cents; may be had in any other variety of binding.

Aug. 15—tf

MRS. MULLIGAN AND MISS ROBERTS' Boarding and Day School for Young Ladies, 43 Walker street, will be re-opened on Thursday, September 10th. August 29.—3t

YOUNG LADIES' LYCEUM INSTITUTE, IN JERSEY CITY.

THE duties of this Seminary will be resumed on Monday, September 7. The number of boarders is limited, and those under 12 years of age will be preferred.

TERMS—Board and tuition in the English branches, pupils under 12 years, $200; over that age, $250 per annum. French, Music, &c., an extra charge. Circulars containing further particulars may be obtained of Swords, Stanford & Co., Broadway, New York, or at the residence of the Principal, E. WINTER, Grand street, Jersey City.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Matthew's Church, Jersey City,	D. Henderson,
D. S. Gregory,	John Dows,
Thomas Alexander,	Oliver S. Strong,
	H. Southmayd,
	T. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.

Jersey City, N. J., Aug. 29, 1840.—tf

MISS SAGAR & MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 Henry Street.

REV. BENJAMIN I. HAIGHT, VISITER.

THE course of study embraces all the branches of a thorough and polished education; and the utmost attention is paid to the mental, physical, and moral culture of the pupils; all instruction being based upon Christian principles.

The School will be re-opened on Monday, September 7. Aug. 22—6t

SELECT SCHOOL FOR YOUNG LADIES,

THE Misses Phillips will re-open their School for Young Ladies, at their residence, 53 Pierrepont street, Brooklyn, on Tuesday, the 1st of September. A few young ladies can be received as boarders. Terms, per quarter, including stationery and fuel:

For tuition in the Higher English studies,		$6
" "	Elementary do with History,	12
" "	Introductory Department,	6 and 8
" "	French Language,	8

References.—Rev. I. S. Spencer, Rev. S. H. Cox, D. D., Rev. B. C. Cutler, D. D., Rev. Kingston Goddard, Brooklyn; Hon. T. Frelinghuysen, New York; A. Van Sinderen, Esq., J. A. Perry, Esq., Brooklyn; A. Crittenton, A. M., Principal of the Albany Female Academy. Aug. 15—6t$

POETRY.

From the British Magazine.

Mr. Editor,—The following, which I offer for insertion in your magazine, is a translation of an ancient orison written in French in the thirteenth century, in which "the various sufferings of our Saviour are enumerated, and grace and pardon for sins implored in a strain of fervent piety not unworthy of the pen of Bishop Andrews." On the roll from whence it is taken, there are some excellent prayers in Latin, and another orison, in seven parts, adapted to the seven canonical hours. The roll itself "presents a curious specimen of the devotional exercises of the thirteenth century;" it consists of "a narrow slip of vellum about three inches wide, and three feet long; and when rolled up, about half an inch in diameter, so that it was well calculated for carrying about the person." No unintelligible sign of the careful devotion of that prayerful, though (as this very well shows) superstitious age.

The rubric directs that this orison be said before the sacrament of the mass with great devotion:

Sweet Lord Jesu Christ, I pray, thy mercy grant to me!
For me thou cam'st to sinful earth, from heaven's high sanctuary;
For me thou wast of virgin born, lest I should suffer loss;
And for me thou didst suffer death upon the holy cross.

Mercy, I pray thee, O Jesu! my Saviour, and my friend,
My solace, comfort, happiness, my joy without end;
Take from my heart all anger, pride, and every ranc'rous word,
That I may serve thee willingly, and love thee as my Lord.

Much should I love thee, O Jesu! for thou didst much love me,
When thou, humbling thy godhead great so far exceedingly,
That wert and art Almighty God, didst leave thy heavenly home,
And, bearing our human flesh, a man thou didst become.

Upon earth thou didst travail sore, 'mid hunger, thirst, and cold,
And anguish, griefs, distresses sad, and many pains untold;
Thou didst pour forth thy sacred blood, and didst shed many tears—
And at last didst deign to die for all us poor sinners.

Hard, indeed, thy death it was, and piteous and sad,
When thy most holy sacred form, which never sinned had,
With many wrongful sufferings was treated cruelly,
And between two thieves was hung, and raised upon the tree.

And with sharp thorns thy lowly head in mockery they crowned,
With nails they pierced thy hands and feet, and made most tender wound;
And with a lance they roughly made a deep wound in thy side,
Whence saving water came, and blood flowed forth with healing tide.

Thou hadst thy head inclined low to call us come to thee,
And thy arms were open spread to show us great mercy,
Thy pierced side thou gav'st to show how great thy love has been,
High on the cross thou didst ascend to save us all from sin.

Therefore, I pray thee, Jesu Christ, O let thy mercy save,
That for my sins I suffer not sad pains beyond the grave;
Put in my heart humility of true and lowly kind,
That I my neighbor both, and thee, may love with all my mind.

Oft have I provoked thee—in wickedness I wrought,
In word, in deed, in sinfulness, in speech, and foolish thought,
Sleeping, and awake, abroad, and in my chamber still,
By enticement of others, and my own unruly will.

Therefore I pray thee, Jesu Christ, hear my confession,
Pardon all the wickedness that I have ever done;
Grant to me grace, that I may walk before thee worthily,
And for thy name's sake, O Jesu! repentance, ere I die.

Also, I pray thee, sweet Jesu! if I do any good,
Give me thy grace, that I fall not into vainglorious mood;
And that the goods so ardently I labor to fulfil,
By him who always ploteth me, be never brought to ill.

Open my heart, I pray, Jesu! for thy name's sake so dear,
That I may duly think me of the pains thou suffered here;
Give me thoughts of mercy true, and lowly charity,
That with thy holy chosen saints I may redeemed be.

I pray thee, Jesu! give me grace so to watch o'er my way,
That I may holy keep to thee this and every day;
Make me to have a conscience pure, and from my foes set free,
That of thy precious body and blood I may take worthily.

And if I fall to sinfulness in any coming days,
By enticement of my enemies, and their perfidious ways,
May it please thee, O Jesu! to grant me true release,
And contemplation upon thee continually in peace.

For myself, and for all my friends, for Christians all I pray,
For all living, and for those whom thou hast called away;
Show us the brightness of thy face from beyond the skies,
And bring us all together to the joy of paradise.

The original roll is in the Tower of London, and probably belonged to some attainted person; it has been printed in the Excerpta Historica. London, 1833. F. R. C. O.

SANCTITY OF THE SABBATH.

The Sabbath is a day of consecration—a setting apart to the Lord. It was with the Lord a day of profound rest, after the labors of the creation—a time, I should say, of spiritual enjoyment and complacency on a review of all he had wrought for man by the wonderful contrivances of his own infinite wisdom—by the outstretching of his own infinite, creating, and sustaining power—by the expansiveness of his own free, sovereign, and enriching love. It was a day on which, as the source of all things, he looked, as it were, along his own rays, his own emanations, and he delighted to behold that all was good. It is a day that should be full of God, full of divine contemplations—it is a day to be rendered to Him as the offering of the gold seven times purified—it is a day of the whole dedication of the body and soul to God, as not our own but as his. The Divine command by Moses, was distinguished from the rest of the rules of the decalogue, by a more solemn form and emphasis, "Remember that thou keep holy the Sabbath-day." By Jeremiah, "Hallow ye the Sabbath-day, as I commanded your fathers." By Ezekiel, "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know I am the Lord your God."—*Rev. T. J. Judkin.*

PRIVATE DEVOTIONS AT THE HOLY COMMUNION,

ADAPTED TO THE FOREGOING OFFICE,

And taken from a little work, entitled, "A Layman's account of his Faith and Practice, as a Member of the Episcopal Church in Scotland."

"When the sermon is ended, we should endeavor to compose ourselves for the devout celebration of the Christian sacrifice; and while the minister is preparing for the holy table, we should be preparing our minds for the humble participation of the holy mysteries; and when he is going to the altar, we may say in his behalf:"

The Lord hear thee! The name of the God of Jacob defend thee! send thee help from the sanctuary, and strengthen thee out of Sion! remember all thy offerings, and accept thy burnt sacrifice!

"Then may be said the following prayer of preparation for yourself and the rest of the congregation."

O most indulgent Father of mercies, and God of all consolation, who hast given thy blessed and well beloved Son, not only to die upon the cross for our redemption, but also in the appointed commemoration of that his precious death and sacrifice, to be our spiritual food and sustenance, the nourishment of our souls, and a principle of life and immortality to our whole frame: look down from heaven, the throne of thy glory, in mercy and compassion, upon me thy unworthy creature, and assist me with thy Holy Spirit, in the solemn duty and service which I am now about to perform. Drive away from my mind all wandering thoughts and vain imaginations; that I may attend on the celebration of this heavenly mystery with reverence and godly fear. My sincere desire is to worship and serve, to love and adore thee, as the God of my life, as the portion which I have chosen in the land of the living, and which, I humbly beg, may be my happiness to all eternity. Do thou graciously accept of this desire, and enable me to fulfil it. Behold, also, with thy favor and loving kindness, the rest of thy people who are here met together in the same spirit, and in the same faith; and lend a merciful ear to the prayers which thy servant, whom thou hast appointed to minister, shall offer in our behalf. Unite, O Lord, our hearts and our wills, and remove from us all whatever may make us unfit to appear in thy sanctuary. Let us draw near with reverence, and present our holy offering in peace; that, being thereby made one with Christ, and Christ with us, nothing may ever be able to dissolve this happy union, but that, being begun here in grace, it may, in thy good time, be perfected in glory, for His sake, whose all-sufficient sacrifice we are about to represent, and by whose authority and command we do it, even the same, thy Son Jesus Christ, to whom be glory in the Church throughout all ages, world without end. Amen.

"At offering your alms, say:"

I acknowledge, O Lord, that all I possess is the effect of thy bounty: it is from thee I have received it, and to thy holy name be all the praise. Accept of this free-will offering from my hands, as a testimony of thy right to all I enjoy, and as an exercise of that love and charity to my brethren which thou requirest, and art pleased to take as done to thyself.

"If there be time, whilst others are offering, you may go on thus:"

Lord, grant that I may always dedicate a part of what thou hast bestowed upon me, to the maintenance of thy clergy, to the support of thy divine service, and to the relief of the poor; and so influence and dispose my heart, that what I shall apply to these ends may bear a just and due proportion to what I enjoy, and so be acceptable in thy sight, through the merits of Him who gave himself for us—Jesus Christ our Lord and only Saviour. Amen.

"In the following part of the communion service, we ought to join most devoutly with the Priest that officiates, and never use our private prayers, when we are called upon to accompany him. Only in the *invitation*, and the *absolution*, we must not repeat the words after him, because in the *invitation*, he addresses himself to us; and in the *absolution*, he exercises a part of the *Priest's* office, which does not belong to us."

"When those portions of Scripture are read, that follow the absolution, and are designed to beget in us a lively faith, and trust in God's mercy, we may use some short ejaculations after them, in the following manner, viz.:

Come unto me, &c.

Refresh, O Lord, thy servant, wearied with the burden of sin.

God so loved the world, &c.

Lord, I believe in thy Son Jesus Christ—O let this faith purify me from all iniquity.

This is a faithful saying, &c.

I embrace with thankfulness that salvation which Jesus Christ has brought into the world.

If any man sin, &c.

Intercede for me, O blessed Jesus, that my sins may be pardoned, through the powerful merits of thy propitiating death.

"After we have fervently joined in the public devotions on this solemn occasion, while the officiating bishop or presbyter is receiving the holy communion himself, or delivering it to others, we may use the following prayer:"

Accept, O most gracious and merciful God, of this commemorative representation, which we make before thee, of the all-sufficient sacrifice which thy Son Jesus Christ once made to thee of himself for the redemption of the world. Let this memorial of that most precious sacrifice plead with thee effectually for all the benefits thereby obtained; and grant, O Lord, that the power of it may strengthen my weakness, and fortify me against all temptations; that the wisdom which it exhibits may make me wise unto salvation, and the peace which it offers may reconcile me unto thee, and give me peace of conscience. I adore thee, O blessed Jesus, who didst humble thyself to the death of the Cross, that I might be redeemed from a state of sin and misery. I admire thy infinite condescension in submitting to be abased that I might be exalted; to be made poor, that I might be enriched; and to suffer and die for me, that I might live for ever. Thou knowest, Lord, my weakness, and my wants, how unfit I am to appear in thy divine presence, and how unworthy of the blessings of thy holy table. Yet thou desirest not the death of a sinner, but rather that he should turn to thee and live. To thee, therefore, I fly for succor and relief, for peace and comfort, and for all that is necessary to restore me to life and happiness. I come as one sick, to the physician of souls; as one unclean, to the fountain of purity; as one that is blind, to the light of eternal glory; as one poor, and needy, and naked, to the Lord of heaven and earth; beseeching thee, in the greatness of thine infinite bounty, to heal my infirmities, to wash away my sin, to remove my blindness, to relieve my necessities, and to clothe me with thy grace, that I may come prepared with the wedding garment, the robe of thy righteousness, and so be received as a happy guest at thy holy table. It is in the multitude of thy mercies, that I am now to approach thine altar—O pardon my sins, increase my faith, sanctify my devotion, and grant that in eating of that bread, and drinking of that cup, which are there prepared for me, I may spiritually eat the flesh of Christ, and drink his blood; may dwell with Christ, and Christ with me, be made one with Christ, and Christ with me, to the strengthening and refreshing my soul in this life present, and to the everlasting felicity both of my soul and body, in thy blessed presence, O God, my Redeemer, to whom be praise and glory, for ever and ever. Amen.

"When we go up to the altar, or communion table, we may thus address ourselves to God in the thoughts of our hearts."

In obedience to thy gracious call and invitation, I am now drawing near to thee, O God, to take thy holy sacrament to my comfort; be thou also near to me, to sanctify and save me. Thou, O blessed Jesus, hast said, "he that eateth my flesh, and drinketh my blood, hath eternal life." I therefore present myself to receive thee; behold thy servant; be it unto me according to thy word. Amen.

"Then, receiving the bread with reverence, and answering *Amen* to the prayer of the Priest, we may say thus in our hearts:"

Blessed be thy holy name, O Lord, for feeding my soul with this bread of life. By thy crucified body deliver me, I beseech thee, from this body of death. Grant that, in the strength of this heavenly food, I may walk henceforth in the way of thy commandments. O be thou my God, and, through the help of thy grace, I will be thy servant from this time forth for evermore. Amen.

"Just before receiving the cup, we may say,"

What reward shall I give unto the Lord, for all the benefits that he hath done unto me? I will take the cup of salvation, and call upon the name of the Lord.

"Then, receiving the cup with reverence, and again answering *Amen* to the minister's prayer, we may afterwards say thus:"

Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation; yea, I have tasted as well as seen, that thou art good and gracious, and wonderful in thy doings towards thy faithful people. That holy and venerable sacrament, of which I have now been a happy partaker, has united me to all the faithful here on earth, and to those that are departed hence in the true faith of thy holy name; it has united me even to thee, O blessed Jesus, the Saviour and head of thy whole Church. May it ever preserve me a sound and living member of Christ, a dear and dutiful child of God, and an heir, through faith, of the kingdom of heaven; and through thy mercy, O God the Father; and thy merits and intercession, O God the Son; and thy guidance and sanctification, O God the Holy Ghost; may I obtain, in thy good time, the end of my faith, even the salvation of my soul, to the glory of thy grace, O adorable Three, who art one God, blessed for ever. Amen.

"After having retired from the holy table, while others are communicating, we may use the following prayer."

Blessing and honor, glory and power, be unto Him that sitteth on the throne, and unto the Lamb that was slain, for ever and ever. I give thee most humble and hearty thanks, O Lord, that thou hast been pleased to admit me at this time to the participation of these holy and heavenly mysteries; that thou hast vouchsafed to feed me, thy weak and unworthy servant, with the spiritual nourishment of the body and blood of thy Son Jesus Christ; and this thou hast done, not on account of my merit, or any thing that is pleasing in me, but to show thy infinite goodness and mercy, for the sake of him, in whom thou art well pleased. Unworthy though I am, yet thy bounty, O Lord, never fails; the love of my Saviour is not diminished and the virtue of his propitiation is never exhausted. Grant, therefore, I beseech thee, that this holy sacrament may never turn to my judgment and condemnation; but that it may be health and recovery under all my weaknesses and infirmities; safety and defence against all the attacks of my spiritual enemies; vigor and strength to all my holy purposes and resolutions; comfort and support under all the affections and calamities of life; assistance and direction under all doubts and difficulties; courage and constancy under all dangers, troubles, and trials, especially in the time of sickness, and at the hour of death; finally, let it procure for me pardon and forgiveness in this life, mercy and favor at the day of judgment, and a never-fading crown of glory in thy heavenly kingdom, where, with thy adorable Son, Jesus Christ, and the holy ever blessed Spirit, thou, O Father, livest and reignest, One God, world without end. Amen.

(*To be continued.*)

A CHRISTIAN COLLEGE.

The following is part of a letter to the Society for the Propagation of the Gospel in Foreign Parts, from the Rev. S. C. Malan, professor in "Bishop's College," Calcutta, and shows how extensively the blessed influence of high Christian Education may be made, when learned heads and pious hearts are united. The date is April 26, 1840.

Shortly before my departure from Calcutta, I visited Kishnaghur, and two of the neighboring villages, Ranabondo and Anondobash; and in both I expounded the Scriptures to the inhabitants, in Bengalee. I was certainly very much pleased with what I saw and heard, though my visit was far too short to enable me to form a correct judgment of things. But if I was pleased with my visit to that most interesting missionary station, I felt, I may say, happy and grateful to our heavenly Father, for what I witnessed on my return, at Barripore, and afterward at Tallygunge. I spent a Sunday with our friend, the Rev. C. Driberg. We went together in the morning to Mograhat, twelve miles distant, where I expounded, in Bengalee, on John xv., to a most attentive and orderly congregation. The attendance is generally 150, from that and two or three neighboring villages. The very expression and countenance of those dear natives is changed by their sincere conversion to Christianity. The natural self-interestedness and wiliness in the men, and false shame in the women, makes room for frankness and openheartedness in the one, and true modesty in the other. But this is only in those, of course, who have really tasted that the Lord is good; the difference is great, even in appearance, between them and those who merely profess Christianity. In the afternoon we proceeded to Sulkea, another chief village, where I also expounded in Bengalee, on John x. The inhabitants of this village have given Mr. Driberg the greatest cause for satisfaction and thankfulness to God. In 1832, when a dreadful hurricane swept away this and other Christian villages, the landholders were very urgent upon the villagers of Sulkea for payment of their rents; but they offered to remit it to them, if they would renounce Christianity. They all refused doing so, and the other villagers who had not suffered so much contributed of their poverty 62 rupees, towards the relief of the brethren at Sulkea. There is also, Mr. Driberg told me, a poor widow in that village who has learnt to read, and who goes from village to village, teaching gratuitously young women to read, that they may read the Scriptures. A day or two before I went to Barripore, a young woman died there. She had for many years shown a uniform and steady faith. Mr. Driberg visited her daily. One day, after hearing him read the Scriptures, she said, "What you have just read to me, gives me so much peace I have neither fear nor doubt." Shortly before her death, she desired her child to be baptized, and educated in the Christian faith; and she expired with these words on her lips, "Lord, protect and save me." Another catechist, dying, told Mr. D., who asked him what his faith was, "In my Father's house there are many mansions." Mr. D. is indefatigable in his exertions among the twenty Christian villages under his charge. He told me, the average number of families embracing Christianity, was about two per month. During the seven years he has labored among them, he does not think that above twenty individuals have drawn back, although every possible inducement is held out to them for doing so.

I left Barripore for Tallygunge, whence I accompanied our dear friend, the Rev. D. Jones, to Sajnaborea and Jangera. At Sajnaborea, I expounded in the chapel, which was formerly a heathen temple; and at Jangera, I also expounded to a congregation of about 200, on John iii. It was harvest time; and being Monday, many villagers were out at work, and could not attend. After the service I catechised some of them, and was delighted with the correctness of their heartfelt answers. Mr. Jones is a good pastor of his flock. One poor old woman, in particular, (I shall never forget her, as long as I live,) with hardly clothes to cover her emaciated body, and blind with age, told me, when I asked her if she loved her Saviour, "Ah, sir, I do trust in my Saviour and love him; but I know no more, so do not ask me any thing else." The other females I questioned, and who returned their answers with the modesty and decorum unknown to a heathen woman, struck me much by their knowledge of the Scripture and articles of faith, although most of them cannot read. This is an important point—the education of females. I have strongly urged our missionaries to devote much attention to that branch of their duties. It is by converting the mothers when young, that we shall have influence over the rising generation. I shall endeavor in England to raise a fund specially devoted to that purpose. One village only in the Tallygunge station has drawn back.

I returned to Bishop's College, blessing God with an overflowing heart, for all I had seen and heard. I was prevented from visiting the missionary station of Bowescotty, under our friend the Rev. J Bowyer. It is prospering through the blessing of God. But when we reflect that these blessed fruits have been produced by Bishop's College—and that the Christians of Barripore, Tallygunge, and Bowescotty, in all about 2000, owe their spiritual birth to the efforts of zealous men educated within the walls of the College, have we not cause to thank God from the bottom of our hearts—praying he may give increase to the seed we sow—and bid us take courage for the future?

COVETOUSNESS OF THE RICH.

God has made a provision for the poor in the very covetousness of the rich. There are some rich men who will not give to the poor, neither will they indulge themselves, so as to be compelled to employ the poor. They are alike insensible to the obligations of Christianty, to the tenderness of natural benevolence, to the comforts of domestic life, and the vain ornaments of public frivolity. They heap up one lump after another, and where their treasure is, there their heart is also. The meditations of their hearts grovel in the interest and compound interest of the saved heap; their sinking fund becomes the object of their worship; covetousness is idolatry. Yet by these drones in human society God makes a provision for the poor. For, my brethren, those men cannot live always, and when they die they cannot carry their treasures with them; and God, who marks the course of the gray-headed miser, is preparing at the same time the overflowing heart of his heir, either in restless extravagance, or in Christian principle. As it is written in the Proverbs, "He that by usury and unjust gain increaseth his substance, shall gather for him that will pity the poor." And thus we may say, that, while the organ of Christian benevolence is, as it were, God's direct provision—his provision of ready money, to use a common expression—for the poor, the exercise of covetousness in man becomes a sort of savings bank, in which God lays up a fund ready to be brought out at any moment for the supply of his poor, ready to be brought out by the sudden death of the old man, and the sudden opening of the purse-strings of his young heir. O, the wonder-working of our God for the supply of his poor people that are in the land!—*Rev. Hugh McNeill.*

From the Gospel Messenger.

CANADIAN MISSIONARY.

A faithful laborer in the Upper Province, giving an account of his stewardship, thus notices the sorrows and joys of those who seldom hear the language of the Liturgy they once enjoyed; and though his remarks allude to our brethren north of the St. Lawrence, they may well be applied to many of our own people in the vast prairies and forests, along our great lakes and western streams. Would to God we could think and do more for them!

"One female, whose attention I had observed to be rivetted to the service as it proceeded, came up, at its conclusion, to the person who had led the responses, and, as he afterwards told me, took him by the hand, and thanking him, exclaimed, 'O sir, I have been this evening in England again!' It must be no small delight indeed to those who have been, perhaps for years, debarred from listening to and joining in the beautiful prayers of our Liturgy, to have all their old associations revived in so calm and holy a manner. I could almost envy the poor woman her feelings, as the recollections of her father-land came crowding on her mind. May I be allowed to digress a little longer, in order to remind those who have constant facilities for attending the services of the sanctuary, —so much so as almost to have forgotten the greatness of the privilege,—that there are hundreds and even thousands of their brethren scattered through the wilderness 'as sheep having no shepherd,' who would rejoice to be even 'doorkeepers in the house of the Lord.'"

MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY.

THE Fall Term will commence on the first Wednesday in November. Aug. 29—tf

THE BOOK OF PSALMS.
F. J. HUNTINGTON & CO., 174 PEARL ST,

HAVE recently published the Psalms of David translated into English verse, by the Rev. George Burgess, Rector of Christ Church, Hartford.

They also publish and keep constantly on sale, WHOLESALE AND RETAIL, a very complete and extensive assortment of books and stationary requisite for schools and academies in every department of education, which they offer on the most reasonable terms. Among their publications are, the MalteBrun School Geography and Atlas, and Parley's Geography, the former in use in the Public Schools in this city; Mrs. Lincoln Phelp's Lectures on Botany, Chemistry, and Natural Philosophy; also, by the same author, Botany, Chemistry, and Natural Philosophy for beginners; Burritt's Geography of the Heavens, with an atlas; Kame's Elements of Criticism, 8vo.; Webster's School Dictionary, 12mo.; and 18mo.; Mrs. Willard's Universal History, with an Atlas; Gallaudet's Picture, Defining and Reading Book, &c., &c.

*** *The attention of School Committees, Teachers, and the Trustees of Academies and High Schools, especially solicited.* July 25.

THEOLOGICAL SEMINARY OF VIRGINIA.
FACULTY.

Rt. Rev. RICHARD CHANNING MOORE, D. D., President.
Rev. REUEL KEITH, D. D., Professor of Systematic Divinity, and Acting Professor of Pulpit Eloquence.
Rev. EDWARD R. LIPPITT, A. M., Professor of Pastoral Theology and Church Polity, and Acting Professor of Ecclesiastical History.
Rev. JOSEPH PACKARD, A. M., Professor of Biblical Literature.

The next session of this Institution will commence on Wednesday, the 30th of September.

Qualifications for admission.—"Every person producing to the faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the Seminary. All others may be admitted, who shall produce satisfactory evidence of religious and moral character, of classical and scientific attainments, and, in general, of such dispositions and habits as may render them apt and meet to exercise the ministry."

Extract from "The Rules for the Government of the Seminary."

By order of the Faculty,
E. R. LIPPITT, Secretary.
Theological Seminary, July 24, 1840. tOct1.

SELECT SCHOOL FOR BOYS,
ULSTER, Ulster County, N. Y.

THIS establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The School is select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $200 per annum, payable half-yearly, in advance, for all the branches of finished English education, and all studies preparatory to admission to any College.

A resident assistant is employed to teach the Modern languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No pupil will be received for less time than six months, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.
May 23, 1840.—tf

FABER ON ELECTION.
JUST PUBLISHED AND FOR SALE BY
CHARLES HENRY, 124 FULTON STREET,

THE Primitive Doctrine of Election, or an Historical Inquiry into the Ideality and Causation of Scriptural Election, as Received and Maintained in The Primitive Church of Christ. By George Stanley Faber, D. D., author of "Difficulties of Romanism, Difficulties of Infidelity," &c.
July 29, 1840.

DELAWARE ACADEMY.
REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.
AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

WOLFF'S JOURNAL.

JOURNAL of the Rev. Joseph Wolff, in a series of letters to Sir Thomas Baring, containing an account of his missionary labors, and ending with his visit to America in 1839, just received from London, and for sale, wholesale and retail, by
SWORDS, STANFORD & Co,
July 9. 152 Broadway, New York.

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.
Just published and for sale by CHARLES HENRY,
Feb. 8. 124 Fulton st

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society*, the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore, Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to THOMAS C. BUTLER, Agent, No. 28 Ann street, New York.
New York, May 9, 1840. tf

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union
March 28. tf

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No 525 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

TO THE CLERGY.
D. APPLETON & CO., 200 BROADWAY,

RESPECTFULLY invite clergymen and others visiting the city, to call and examine their extensive assortment of THEOLOGICAL BOOKS which they offer at very low prices. Amongst their recent importation will be found Owen's Exposition of the Hebrews, a new edition, 4 vols. 8vo; Calvin's Commentary on the Psalms, 3 vols. 8vo; The Works of Dr. John Downe, 6 vols. 8vo; The Preacher's Manual, by S. T. Sturtevant, 1 thick vol. 8vo; Warburton's Divine Legation of Moses, 2 vols. 8vo; Dr. Pye Smith's Testimony of the Messiah, 3 vols. 8vo; Lewis' Antiquities of the Hebrew Republic, 3 vols. 8vo; the complete Practical Works of Richard Baxter, 4 vols. imperial 8vo; Adams' Exposition of the Second Epistle General of St. Peter, 1 vol. imperial 8vo; The Complete Works of Isaac Barrow, 8 vols. 8vo, Oxford; Greenhill's Exposition of Ezekiel, 1 vol. imperial 8vo; The Works of Bishop Bull, 8 vols. 8vo, Oxford; Brown's Compendious History of British Churches, 2 vols. 8vo; The Works of Richard Hooker, 2 vols. 8vo; Bloomfield's Critical Digest Sacred Annotation on the New Testament, 8 vols. 8vo; Bogue and Bennett's History of Dissenters, vols. 8vo; The Works of Bishop Horne, 4 vols. 8vo; Dr. Hale's Analysis of Chronology, Prophecy, &c., 4 vols. 8vo; The Complete Works of Bishop Hurd, 8 vols. 8vo; Serle's Horæ Solitariæ, 1 vol. 8vo; The Works of Bishop Reynolds, 6 vols. 8vo; Seiler's Biblical Hermenenetics, 1 vol. 8vo; The Works of the Rev. Charles Leslie, 7 vols. 8vo, Oxford; Stillingfleet's Origines Britannicæ, 1 vol. 8vo. Also, the Works of Butler, Hopkins, Leighton, Horseley, Hervey, Leland, Jones, Paley, Romaine, John Scott, Skelton, Sherlock &c., &c. May 2—tf

VALUABLE RELIGIOUS WORKS.

BURTON'S History of the Christian Church.
Dorr's Churchman's Manual.
Melvill's Sermons, 2 vols.
Burgess' Version of the Book of Psalms.
M'Ilvaine's Select Family and Parish Sermons.
Bingham's Christian Antiquities, abridged by Dr. Henry, 1 vol.
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